

AN EXPLORATION OF HOW A THEOLOGY OF WORK CAN BE USED TO RECRUIT
AND RETAIN VOLUNTEERS IN CHRISTIAN ORGANISATIONS
IN THE AUSTRALIAN CONTEXT

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To Anne, my loving wife. Thank you.

To Madison and Laura, my delightful daughters. May you be inspired.

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ABSTRACT

The aim of this thesis-project is to explore how a Biblical theology of work could be used in Young Life Australia to recruit and retain volunteers as a foundation to developing a culture that leads to a lifetime of ministry. It will explore the broad challenges facing Christian faith-based organisations who rely on volunteers to deliver many of their services. It will then explore a theological overview of work as expressed throughout the Bible. Through developing a short course curriculum, volunteers and bi-vocational workers may then learn to identify how a theology of work is vital to rejecting the dualistic influence of the sacred and secular ministry mindset and engage in all of life as ministry.

CHAPTER ONE

INTRODUCTION

The Challenge

One of the great challenges of the 21st Century for many not-for-profit organisations and churches is the recruitment and retention of volunteer workers, both young and old.¹ Volunteers have traditionally sustained churches, community organisations, schools, sporting clubs and many other organisations by delivering many of their vital frontline services to the wider community. Most not-for-profit organisations and churches cannot afford the staff salaries to deliver their services completely; hence the value of retaining high quality and well-trained volunteers is critical. Retaining volunteers over the long-term brings continuity of service, sufficient capacity to provide meaningful care to the client, and the potential capacity to grow the services the organisation provides to the community. At their purist point, Christian or otherwise, many of these not-for-profit organisations exist to meet a need in the community and help the community to flourish and thrive, as God intended.

With the changing dynamics of new technologies, artificial intelligence, the increasing use of machines and robots to perform many tasks once done by people, and the evolution of workplace practices, we now have the capacity to work anywhere, so we tend to work everywhere. As a result, many feel there is a lack of time and capacity to be able to volunteer. Add to these issues the cost of living, the changing role of women in the workplace and communities, impacts of a family breakdown, human mobility and movement, and more recently the impact of COVID-19. It appears we may have a perfect storm emerging that will not only

1. McKee, Jonathan. McKee, Thomas., *The New Breed: Understanding and equipping the 21st century volunteer*, 2nd Edition., Group, 2012, 3.

confront organisations wishing to recruit and retain suitable volunteers but will impact those individuals who may want to volunteer in these types of organisations.

It is against this background that many churches, community groups, and charities are struggling to connect with volunteer workers. Many of the recruitment and retention practices that organisations use were designed to recruit local volunteers within a specific geographic region. Recruiting volunteers may now be a global activity, even for the smallest organisation, depending on the task required and the time taken to do that task. Conversely, it is also a challenge for people to connect with organisations and make a meaningful contribution to the organisation they want to serve and support, given the complexity of how people view volunteering in the current cultural context.

I believe the Christian community has a unique opportunity to make a meaningful contribution to these issues. This may be achieved by providing its adherents with a clear theological framework which allows them to fully engage in their place of employment and voluntary service as living witnesses to God's purpose for the world and to live out their vocational call to ministry.

Faith-based organisations are uniquely placed to train and equip volunteers to understand the value of work and how to find meaning and purpose, irrespective of paid or voluntary service.

It is not my intention to address all of the issues above. However, it is my intention to address how the ministry of Young Life Australia can improve its training offering and retention strategies. By using a sound theology of work, I believe Young Life Australia can better equip adults for a lifetime of ministry in both the workplace and in their volunteer roles, wherever that may be, during or after their service with Young Life Australia has finished.

The Problem and Its Setting

The setting for my thesis project is within Young Life Australia, which is a non-denominational, not for profit Christian organisation. Young Life Australia's vision is to seek to be an influential model for positively impacting school-aged young people for Christ with the resultant transformation of the wider community.

I will write from my perspective of engaging with un-churched and spiritually unreached young people in Australia for over thirty-five years, initially as a volunteer and then as a vocational minister and CEO of Young Life Australia. As I reflected upon more than thirty years of employed service in reaching young people outside the church, I became aware how a theology of work has informed and strengthened my commitment to remain engaged to reaching young people over the long-term. This growing self-awareness has raised questions within me as to how this type of thinking can be useful to recruit and retain volunteers.

I have been involved in recruiting and training thousands of volunteers for more than three decades. Many of these volunteers have engaged deeply with the organisation and served for periods of twenty years or more in some cases, while others come and go, often within a two-to-four-year window. Those who have engaged long-term have been able to transition into other roles within Young Life Australia which have suited their stage of life and time availability.

My hypothesis is centred around how Young Life Australia can retain volunteers beyond the two-to-four-year windows and see their period of service extend up to ten years on a regular basis. Within this framework, what cultural issues need to be addressed? What specific training materials need to be developed? And what systems, incentives and support can be provided to assist volunteers understand how their volunteer service adds meaning and purpose to their employment or study?

Thesis

This thesis-project will explore how Young Life Australia can use a Biblical theology of work to recruit and retain volunteers as a foundation to develop a culture that aims to lead to a lifetime of ministry in and beyond their service with Young Life Australia.

Definition of Terms

Volunteer. In Australia, according to the Australian Government's Fair Work Ombudsman, a volunteer is typically defined as a person who willingly participates in an enterprise or cause for the main purpose of benefiting someone else, such as a church, sporting club, school, charity, or community organisation.²

Another term used to describe a volunteer is that of an unpaid worker.³ While this may be helpful in some places around the world, in Australia, unpaid work is seen primarily as an arrangement when a person works for a business as a mechanism to gain experience in a particular occupation or industry and not to specifically benefit someone else. These types of arrangements are usually temporary in nature and only last a few months at most.

For this thesis-project, I will use the term 'volunteer' as described by the Ombudsman. This description best fits Young Life Australia's expectation of people who want to be involved as well as the person's expectation of wanting to engage positively with Young Life Australia.

Recruiting. By 'recruiting' it does not mean trying to simply 'fill a slot' so that we do not need to think about it again until the person leaves. It is about finding the right people with the

2. Fair Work Ombudsman. How We Will Help., Information retrieved on 9th March 2020, from <https://www.fairwork.gov.au/how-we-will-help/templates-and-guides/fact-sheets/unpaid-work/unpaid-work#volunteering>

3. Fair Work Ombudsman. How We Will Help.

necessary interest, skills, and capacity to find a meaningful place of service within Young Life Australia. This involves the invitation to engage, as well as training and supporting the person in their ministry.

Retaining. By ‘retaining’ volunteers I mean supporting people in finding ongoing service opportunities within Young Life Australia across an extended period of time. This means Young Life Australia having the flexibility to adapt to people’s changing needs and circumstances as they move through their different life stages.

Lifetime of ministry. Recognising that people’s life circumstances change over time, we need to assist people to develop a whole-of-life ministry culture. A lifetime of ministry culture is achieved when a person is supported and encouraged to release their vision for reaching and serving young people, long term within Young Life Australia, and/or through their employed work or other volunteer opportunities as they emerge throughout their lives.

An Overview of Young Life Australia

Young Life Australia’s vision is to be an influential model for positively impacting Australian school aged young people for Christ, with a resultant transformation in the wider community. The mission aims to build confidence, values, and resilience in Australia’s young people through instigating significant relationships with adult role models who model the love of Christ.⁴ Young Life Australia’s cultural statement has three focal points – Christ, Community, and Kids.⁵

4. Young Life Australia, 2016, Young Life Australia Volunteer Training Pack, Young Life in 30 Seconds.

5. Young Life Australia Volunteer Training Pack, Culture Statement.

A Brief History of Young Life Australia

In early 1970, a young Royal Australian Navy officer, Arthur Ongley, visited a local second-hand Christian bookstall when he was on leave, and happened to pick up a book called Young Life by Emile Cailliet, which he then read at sea. By early 1972, Arthur had left the navy, joined the staff of Campaigners for Christ, and launched the Young Life ministry in Sydney. By the early 1980s, Young Life split from Campaigners for Christ and established itself as an independent organisation in New South Wales.

In 1973, Cliff Johnson, a teacher from Colorado Springs, U.S.A. with Young Life experience, moved to Melbourne with his wife Liz and their four children on a teacher exchange program. Cliff and Liz quickly saw the need for young people in their community to have a meaningful introduction to Jesus Christ from a trusted adult friend. In 1973, Cliff and Liz began Young Life in Rosebud just south of Melbourne and began reaching out to local young people. Cliff and Liz returned to Colorado Springs in early 1975 and left the ministry in the hands of committed volunteers in the local community.

In 2000, the New South Wales and Victorian branches merged, and Young Life Australia was born, with a national office based in Sydney, and with a staff of four along with approximately forty highly motivated volunteers. Rapid expansion followed, with more regions being represented within New South Wales and Victoria, along with the addition of a presence in the Australian Capital Territory and Queensland.

Today, the Young Life Australia ministry has forty-one staff with over 400 trained volunteers in the field, who mentor, lead, and support young people in an increasing number of

areas. Young Life Australia is part of the international network of Young Life organisations, reaching young people in over 100 countries around the world.⁶

Young Life Australia is thankful for its involvement in the international movement of Young Life ministries around the world. Young Life's international founder Jim Rayburn began working with young people in Gainesville Texas in 1938 after been invited by Clyde Kennedy to join his church staff and begin connecting with young people outside the traditional reach of the church. Rayburn researched different ministry options and came across the Miracle Book Club run by Clara Frasher from Dallas. Rayburn adopted the name and ministry model, but it did not return the results he was looking for.⁷

By 1940 Rayburn had begun experimenting with the model by moving the venue to a family home, making it an evening event, and adding humour and contemporary music as part of the program. These changes proved effective, and ministry began to grow quickly. In 1941 the Young Life Campaign was established and ministry to young people began to expand across Texas and the United States. By the 1950's Young Life was growing rapidly, and Young Life's first international ministry outpost was established in France. Young Life now has a presence in over 100 countries worldwide.⁸

6. Young Life Australia. Information retrieved on 31st December 2019, from www.younglife.org.au/our-journey/

7. Rayburn III, Jim. *Dance Children Dance: The Story of Jim Rayburn Founder of Young Life.*, Wheaton, Illinois: Tyndale House Publishers, 1984, 43-50.

8. Young Life. History., Information retrieved on 26th September 2021, from <https://younglife.org/about/history/>

A Brief Theological Overview of Young Life Australia

Young Life's international founder Jim Rayburn was a deeply committed follower of Jesus Christ and deeply committed to reaching young people who were disinterested in Christian faith. Jim founded Young Life on four key scriptures.

- Colossians 4:5: "Walk in wisdom toward them that are without."
- 1 Timothy 3:7: "Have a good report of them that are without."
- 1 Thessalonians 4:12: "That you may walk honestly toward them that are without."
- John 1:14 "The Word became flesh and made His dwelling among us."⁹

From these four scriptures, Jim Rayburn coined key phrases that have helped us remember who we are as an organisation and have continued to bring direction to all that we do with young people, their families, and the wider communities where we work.

1. Walk in wisdom toward them that are without.
2. It is a sin to bore a kid with the gospel.
3. Win the right to be heard.
4. Assume our young audience does not know anything about the Christian faith.

Therefore, always be in the posture of a teacher, never a preacher. There is a tremendous difference.¹⁰

These ideas have helped shape Young Life Australia through its entire history and continues to do so today. The idea of leaving the comfortable adult environment to enter the world of young people is radical in nature and the model for this is Jesus himself. He left the

49. 9. Miller, John. Back to the Basics of Young Life (2nd Ed.), Colorado Springs, USA: John N Miller 1991.

10. Miller, John. Back to the Basics of Young Life, 50.

comfort of heaven to come to earth and dwell with mankind in order to be known and to make Himself known. By leaving the adult world and entering the world of young people, the model of Jesus is followed.

To walk in wisdom and win the right to be heard is a powerful idea, no matter what age group you are trying to reach. If we think about it, we all like to be treated with respect. If the best we can do is bore people with the gospel once an opportunity presents itself, then we need to get better acquainted with Jesus. He is the most influential and interesting person to ever inhabit the planet.¹¹

The Ministry Model of Young Life Australia

Young Life Australia has adopted a circular ministry model in response to its theological framework (Figure 1).

11. Miller, John. Back to the Basics of Young Life, 61.

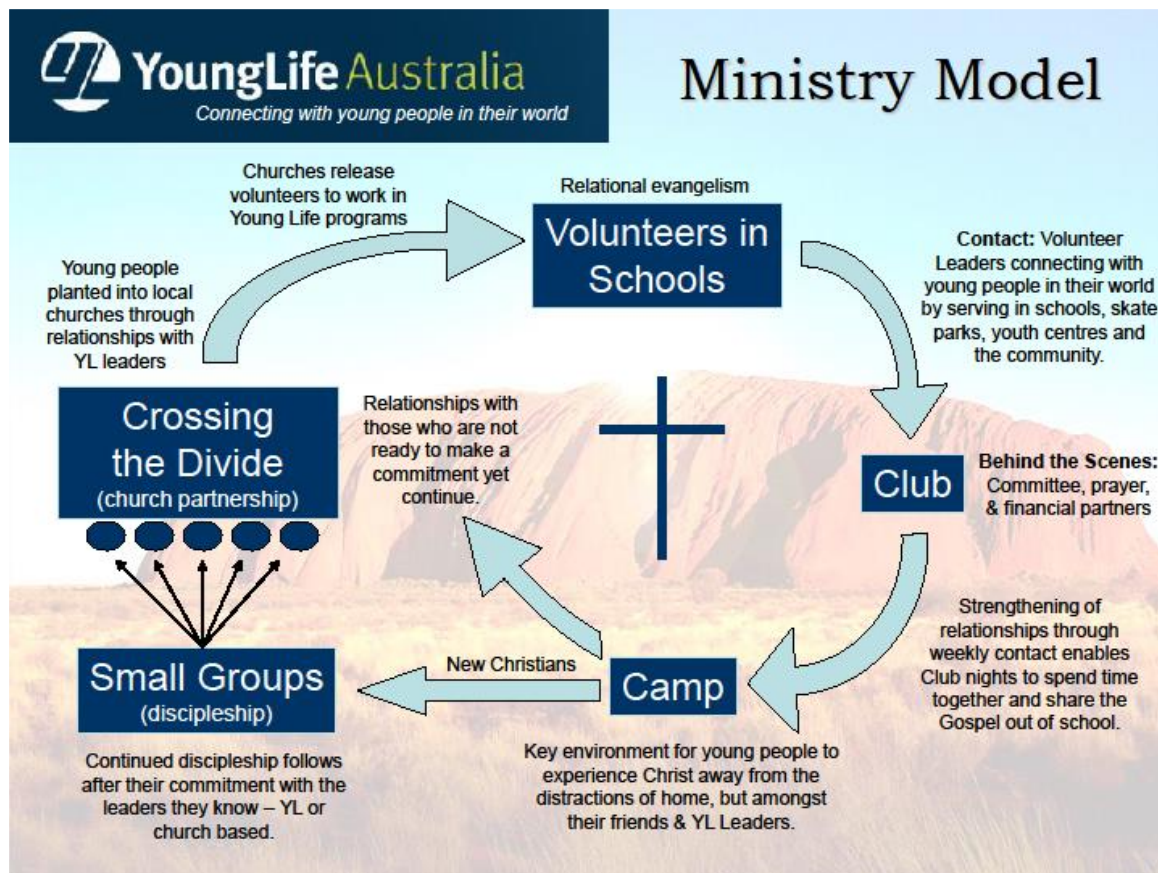


Figure 1. Young Life Australia ministry model. Showing the circular model of ministry.

Young Life Australia begins its work by engaging interested adults from the local faith community who are subsequently released to reach unchurched young people. These adults leave the comfort of their world and enter the world of young people to get to know them on their terms. Young Life Australia calls this ‘contact work’ or if this is happening in a school setting it is referred to as the Volunteers in Schools program. Once friendships are established, volunteers invite their young friends to the Club program. Club is an energetic and fun setting where friendships are strengthened, common experiences lived, and the gospel can be shared in a high trust environment. Camp is a high watermark in the ministry model. It can be a simple overnight activity to a week-long adventure where young people are given the clearest opportunity to explore life, friendship, and the possibility of a relationship with God. Once a

young person decides to follow Jesus or wants to know more, small groups are set up to support them in their new faith and introduce them to a local church community, which is often the church that their leader attends.

Young people can opt into or out of any part of the model they feel comfortable with at any point. The strength of the model is its relational nature. If young people opt out of the model, Young Life Australia volunteers continue to connect with them at school or in the community, at the next available opportunity.¹²

Recruiting Volunteers

Recruiting volunteers for any organisation is a challenge¹³ and it is no different for Young Life Australia. The recruitment process on one hand can appear simple, but the reality is that the process is more complicated. Young Life Australia has a four-pronged approach to recruit volunteers.

1. Beneficiaries of the ministry. Those who have become followers of Jesus and been beneficiaries of the ministry are the easiest to recruit. They do not need to be convinced of the model and often it is as simple as a personal ask.
2. Friends of existing volunteers and staff. Tapping into the friendship and peer networks of existing volunteers and staffers can be a key recruitment strategy. Often, the first point of entry can be a camp or club experience where people can come along and experience the organisation in action. For existing volunteers,

12. Young Life Australia Volunteer Training Pack, Ministry Model.

13. McKee, Jonathan, and Thomas., *The New Breed*, 26-34.

their university and church connections are the most common relationship networks used.

3. Churches. Developing mature relationships with the local church can result in positive recruitment strategies. If church leadership can see the benefit to their church and their members, they will support this effort.
4. Social Media. Broadening the network of relationships is often a barrier to recruitment. Using social media to recruit for specific tasks or projects can also be a good entry point for some volunteers.

There is no silver bullet to recruiting volunteers. However, organisations can help the recruitment process by being clear around the expectations and benefits of volunteering.

Barriers to Volunteering

According to Volunteering Australia's 'State of Volunteering in Australia' survey released in 2016, seven significant barriers to volunteering were identified:

1. A disconnect between the volunteer role and people willing to do it.
2. Lack of flexibility. The rise of informal volunteering.
3. Increasing desire to do skills-based meaningful work.
4. The cost in out-of-pocket expenses incurred during volunteering.
5. Lack of reimbursement or financial incentives for out-of-pocket expenses compared with tax-deductions for financial gifts.
6. The capacity of organisations to adequately support volunteers.

7. A heavy load of administration requirements for volunteers.¹⁴

The sectors with most volunteers are animal welfare, arts and culture, and environment and conservation, whilst disability services, young people, and health related roles struggle to recruit sufficient numbers of volunteers.¹⁵ This reflects the disconnect between the types of roles volunteers are looking to engage with and the roles that need to be filled in the community.

Volunteers are looking for flexibility in their roles and hence an increase in informal volunteer roles. Informal volunteering usually takes place outside a formal organisation or on a casual basis as needs arise. These volunteers are happy to engage occasionally when it suits them and would like more of these types of opportunities. 46% of respondents had undertaken informal volunteering in the last the year and the most common activity was supporting a non-family member or teaching another person. With the rise of informal volunteering, most volunteers don't know how to find out about suitable volunteering opportunities other than word of mouth in the community.¹⁶

Many organisations use volunteers as manpower; to drive clients to appointments, pack hampers or grocery boxes or perform tasks that employees do not want to perform. As a result, volunteers may feel their professional skills are not utilised to their full capacity or they feel the organisation does not know how to use their skills, and therefore feel undervalued in their role.¹⁷

14. Volunteering Australia, *State of Volunteering in Australia, April 2016.*, Canberra, ACT: Volunteering Australia, 2016 <https://www.volunteeringaustralia.org/wp-content/uploads/State-of-Volunteering-in-Australia-full-report.pdf> Retrieved 12th November 2018, 29.

15. Volunteering Australia, *State of Volunteering in Australia*, 28.

16. Volunteering Australia, *State of Volunteering in Australia*, 28.

17. Volunteering Australia, *State of Volunteering in Australia*, 28.

As most volunteer organisations are small, they simply do not have the capacity and resources to adequately support volunteers from the recruitment phase through to supporting them in their roles and tasks. Most organisations do not have an employed volunteer support role, so people may simply fall through the cracks due to lack of capacity in following up initial enquires through to recognition programs that may help to retain them.¹⁸

While 60% of volunteers incur out-of-pocket expenses, only 18% seek reimbursement for these expenses. Note that in Australia, Deductible Gift Recipient organisations can provide a Gift-In-Kind receipt, which can be used as a tax-deduction similar to a financial donation. A Deductible Gift Recipient (charity) organisation can receive tax-deductible gifts from individuals or businesses who can then claim a rebate on their annual tax assessment.¹⁹ Australian organisations with this facility may look at proactively supporting their volunteers with the use of this service.

In the Australian context, there are heavy administrative burdens for individuals and organisations working with young people. Individuals are required to register with their respective state or territory government if they desire to work or volunteer directly with young/vulnerable people. These checks are called working with children/vulnerable people checks. As part of the registration process, the respective state government completes a background check of appropriate state and federal databases to ensure the individual has no relevant criminal history in relation to working with young/vulnerable people. If the government check is clear, the individual is then issued with a card or number deeming them to be a safe

18. Volunteering Australia, State of Volunteering in Australia, 30.

19. Australian Tax Office. Gifts and Fundraising., Information retrieved 14 April 2020, from <https://www.ato.gov.au/Non-profit/Gifts-and-fundraising/>

adult to work with young people. Anyone over the age of eighteen needs to have this check done before they begin working or volunteering.

All organisations who are placing employees or volunteers who work with young/vulnerable people are required register with their respective state government in order to gain access to the systems to check a person's registered status. For employment, the organisation is required to complete two checks; firstly, a police check, secondly a check of the individual's status as a registered person having completed their working with children/vulnerable people check. For volunteers, organisations only need to check the individual's status as a registered person having completed their working with children/vulnerable people check.

These checks are done to ensure that individuals are registered and deemed safe to be working with and among young/vulnerable people. These checks can be onerous for smaller organisations if they are working primarily with volunteers. Furthermore, the process of verifying a volunteer's working with children/vulnerable people check needs to be repeated with each organisation where the individual serves.

Along with the increasing restrictions on what roles volunteers can undertake, the supervision responsibilities, and work health and safety requirements are all strong inhibitors to people volunteering.²⁰ Young Life Australia is no exception to these barriers and continues to support volunteers with on-boarding and operational processes. Supporting people through the process is key to ensuring people remain engaged in volunteering.

20. Volunteering Australia, State of Volunteering in Australia, 29.

Benefits to Volunteering

Again, Volunteering Australia's 'State of Volunteering in Australia' survey is a good source of reliable and relevant information. It reports the benefits of volunteering for both volunteers and the organisations where they volunteer.

For volunteers, the following three benefits were identified:

1. Contentment of purpose. 99% of volunteers would continue to engage in volunteering in the future.²¹
2. Positive changes. 93% of volunteers saw positive transformations as a result of their effort.²²
3. Skills improvement. 60% of volunteers improved their personal skills through volunteering.²³

For organisations engaging volunteers, the following four benefits were identified:

1. Volunteers bring new insights into their organisation.
2. They provide increased effectiveness in operations.
3. They contribute a higher volume and efficiency in operations.
4. 57% of staff in volunteering organisations also volunteer elsewhere.²⁴

With such positive outcomes for both volunteers and organisations, there are significant opportunities and benefits for both the volunteer and the organisation alike.

21. Volunteering Australia, State of Volunteering in Australia, v.

22. Volunteering Australia, State of Volunteering in Australia, 8.

23. Volunteering Australia, State of Volunteering in Australia, vi.

24. Volunteering Australia, State of Volunteering in Australia, 15.

It is imperative for Young Life Australia to promote the value of volunteering to current and future volunteers given its reliance on volunteers to deliver its services and programs. Training and supporting volunteers appropriately are key as they engage with and offer their skills and expertise to the organisation.

The Financial Value of Volunteering

Young Life Australia has approximately 400 registered volunteers contributing an average of five hours per week. On an hourly rate of AUD\$22.70 (entry level Community Services payment as at 2 January 2020)²⁵, Young Life Australia volunteers contribute AUD\$2.36 million of service to the organisation annually. This does not include the use of personal vehicles, phones, computers, or personal equipment used as part of their volunteering contribution to the organisation.

Training Volunteers in Young Life Australia

Young Life Australia has an extensive online training platform, local community training and supervision, and weekend training events.²⁶

Online training materials cover basic leadership training, mandatory child protection modules, various camp roles, basic committee training, the fundamentals of fundraising, and formal staff and volunteer application processes. The online training platform allows for the

25. Fair Work Ombudsman. Social, Community, Home Care and Disability Service Industry Award 2010, Published 28 November 2019., Information retrieved on 2nd January 2020, from <https://www.fairwork.gov.au/pay/minimum-wages/social-and-community-services-industry-pay-rates>

26. Young Life Australia. YLHub Online Training Platform 2020 (firewall protected), Information retrieved on 14th April 2020, from <https://ylhub.org.au/>

tracking and management of compliance-related training activities and ensure the quality of the materials that are being delivered.

Local community training and supervision includes running events, supervision of volunteers, event debriefs and spiritual encouragement. Training in local communities also allows volunteers to feel part of a committed community reaching local young people.

Weekend training events generally focus on spiritual formation and development, community building, and Biblical teaching. These events allow volunteers and staff from different communities to gather and be encouraged, develop and practice spiritual disciplines, share resources, and share stories of hardship and success.

Each of these training platforms and events are designed to grow and develop volunteers and staff in order to release them into effective ministry with young people across the year, as well as sustaining them in their ministry environments. Working with non-Christian young people is very demanding, where often their values and priorities conflict with Christian beliefs and commitments. Unfortunately, parental support for spiritual formation and development is generally low in Australia.

Young Life Australia has adopted a training philosophy of supporting volunteers in their understanding of why reaching young people is important from both spiritual and social perspectives. There is additional training provided in effectively running events, activities, and programs, as well as training on how to reach young people using proven principals and methods that have worked and evolved over the last 50 years.

At a surface level, training volunteers on the ‘why of Young Life’ has appeared to be helpful in retaining volunteers. Some volunteers have found appropriate places to serve the organisation as their life circumstances have changed for up to thirty years of their lives.

However, it seems more can be done to support increased numbers of volunteers to serve for longer periods of time, encouraging them to transition into a variety of different roles within the organisation as their personal situations change and professional skills develop throughout their life and career.

A New Training Module – Project Design

One identified gap in Young Life Australia’s training material is training content covering a theology of work in the volunteering environment exploring meaning, purpose, and value in the life of the volunteer. The big question is; how may teaching a theology of work assist to recruit, and retain volunteers while bringing meaning and purpose to their study, their employment, or other areas of service while they volunteer? Furthermore, how do we equip people for a lifetime of ministry? If we can help volunteers address and answer these questions, it may be a significant value-add for Young Life Australia in the process of retaining volunteers long-term, as well as equipping them for a lifetime of fulfilling ministry.

There are several factors that contribute to people finding work meaningful, which may also be applied to the volunteering modality. Most people seem to have the capacity to find meaning in their work or in their service as volunteers²⁷. Helping people understand a theology of work could be something that the leadership of Young Life Australia can contribute to in a significant way by introducing a training module to specifically cover this. As a result, this indeed may contribute to greater volunteer satisfaction and higher retention.

27. Bailey, C., Madden, A., *What Makes Work Meaningful – Or Meaningless*. MIT Slone Management Review, 58-60.

The 2016 MIT Slone Management Review on ‘What Makes Work Meaningful – Or Meaningless’ highlights four factors which contribute to people finding work meaningful in their employment. Firstly, people want to be aware of the wider purpose of the organisation they are engaged with. Secondly, people want to know how their job contributes to the organisation’s broader purpose. Thirdly, people want to understand how their tasks contribute to the purpose of the organisation. Finally, people want to be engaged with others who benefit from their work, and they want to be in fulfilling, supportive relationships.²⁸

The leadership challenge is how to create a respectful and inclusive culture where all employees, contractors and volunteers understand the purpose of the organisation and the goals and vision which is part of that. Once they understand this broader purpose, individuals want to be part of a cohesive team, knowing that their contribution makes communities, or regions, persecuted groups, the environment, or society in general, a better place.²⁹

Young Life Australia is committed to creating a new ethos where training volunteers and staff around the future-focussed mission, and culture of the organisation is highly valued. Assisting individuals to understand how they contribute to the calling, vision and culture in the tasks and activities that they perform and run, is also valued. Many volunteers experience first-hand the difference their contribution makes in the lives of the young people they work with on a regular basis. This keeps them actively involved, engaged, and fulfilled in their volunteer work.

A further addition to supporting and training a volunteer may come from how a functioning theology of work brings meaning and purpose to all of their life, not just the formal ministry component that takes place in Young Life Australia and in churches. Formal ministry is

28. Bailey, C., Madden, A., What Makes Work Meaningful – Or Meaningless, 58-60.

29. Bailey, C., Madden, A., What Makes Work Meaningful – Or Meaningless, 60.

vitally important, but so too are all the other areas of interaction that result from community engagement, particularly with young people. It cannot be overstated that all kinds of people contribute with all types of skills, in the name and service of our God.

CHAPTER TWO

A THEOLOGICAL OVERVIEW OF WORK

Most adults in the Western world spend approximately half their waking hours in employed work. In Australia, the Fair Work Commission states full-time employment is thirty-eight hours a week,¹ however, the Australian Bureau of Statistics reported in 2018 the average full-time employee works thirty-nine hours a week.² If we work thirty-nine hours a week for 48 weeks of the year, we will spend approximately 1,872 hours a year working – but not everyone takes their entitled four weeks annual leave a year, so that total may be higher for many.

Over a lifetime of employment from the time we are 18 to retirement at 67 (when the pension begins), the average full-time employee in Australia will work around 92,000 hours across their lifetime, and many will work more. There is also the non-paid work which may be in a formal volunteering environment or doing household duties, raising children, caring for ageing loved ones and generally doing the things that allow us to live effective lives.

Given we spend so much time working, why do we spend so little time in our faith communities thinking about and reflecting upon work and its impact upon our daily lives? Even a brief look at the life of Jesus, we see that many of the parables and stories he used to illustrate the kingdom of God centred on the idea of work. For example, The Parable of the Sower in Matthew 13, The Parable of the Talents in Matthew 14, The Parable of the Lost Sheep, The Lost Coin, and The Lost Son in Luke 15, or The Parable of the Shrewd Manager in Luke 16.

1. Fair Work. Maximum Weekly Hours., Information retrieved on 19th April 2020, from <https://www.fairwork.gov.au/how-we-will-help/templates-and-guides/fact-sheets/minimum-workplace-entitlements/maximum-weekly-hours>

2. Australian Bureau of Statistics. Hours Worked by Australians Employed Full Time., Information retrieved on 19th April 2020, from <https://www.abs.gov.au/statistics/labour/earnings-and-work-hours/employee-earnings-and-hours-australia/latest-release>

In a fallen world, work can be frustrating and exhausting and we can quickly jump to the conclusion that work is to be avoided or at best endured.³ What does the Bible tell us about God, humanity, and their relationship to work and the environment in which God has placed us in to care for others, to live, and to work?

God As the Model Worker

In the beginning, the Living God, unmistakably personal in nature, created by an act of His will, the heavens and the earth and all that is in them, thus displaying His power, majesty and wisdom.⁴ Genesis opens the Biblical narrative with the image of the Living God working, speaking, creating, and forming the created order and He declared it was good (Genesis 1:1-2:3).⁵ God is presented as the first and finest worker and sets the model of work for all of humanity. Not only does God set the model and culture for work as a good thing, but He also sets the vision for work as something beautiful, something good, and something valuable.⁶ God's good work reflects His own glory and reveals himself in His creation. The created order is God's general revelation to all of humanity for all generations, and it is good and beautiful.⁷

In Genesis 1:24-31 we see God begin to move toward the culmination of His creation activity by bringing forth all kinds of livestock, creatures that move along the ground and wild animals each according to their own kind, and God saw that it was good (verses 24-25).

3. Keller, Timothy., Leary Alsdorf, Katherine., *Every Good Endeavour: Connecting your Work to God's Plan for the World.*, England: Hodder & Stoughton, 2012, 42.

4. Waltke, Bruce. K. *Genesis: A Commentary.*, Grand Rapids, Michigan: Zondervan, 2001, 56.

5. Waltke, Bruce. K. *Genesis: A Commentary*, 56.

6. Waltke, Bruce. K. *Genesis: A Commentary*, 67.

7. Sproul, RC. *Essential Truths of the Christian Faith.*, Wheaton, USA: Tyndale House, 1992, 11-13.

However, in verse 26 there is a shift in language. God says, ‘Let us make man in our image, in our likeness’. The language moves from impersonal ‘let there be,’ to personal ‘let us’. Man is portrayed as ‘in nature’ as well as ‘over nature’.⁸ Being made in God’s image and likeness establishes humanity’s role on the earth and our relationship and communion with God.

In verses 28-30 we see God blessing mankind and giving him work to do. Firstly, to multiply and increase in number, to fill and subdue the earth, to rule over every living creature in the sea, in the air and on the ground and He has provided seed bearing plants for food.

We are called to work as God has worked. God’s work in creation is good. He created humanity to take its place in the world to care for, nurture, and continue to develop the creation. In Genesis 2:15 we see God take man into the Garden of Eden to ‘work it and take care of it.’ God has set the model for work to be good, meaningful, and purposeful.

Man is the only creature that God gives specific work to do. All other creatures were to go and reproduce, but only mankind is given the specific command to be fruitful and multiply, to subdue and rule over the rest of God’s creation.⁹ Work brings dignity to humanity and is the only creature created in God’s image.¹⁰

Therefore, work should be seen as a gift – a gift that brings meaning and purpose to life. Not only a gift, but an invitation from God to co-labour with Him in His creation to see the earth and all that are in it flourish.¹¹ Work is part of God’s original plan for mankind and not a

8. Kinder, Derek. *Tyndale Old Testament Commentaries: Genesis.*, England: Inter-Varsity Press, 1967, 50.

9. Genesis 1:28.

10. Keller, Timothy., Leary Alsdorf, Katherine., *Every Good Endeavour*, 48.

11. Kinder, Derek. *Genesis: An Introduction and Commentary*, 61.

consequence of the fall. Our work is designed to bring glory to God, and we glorify Him while we work.¹²

God's creation is good. In His creation, He has provided the necessary resources that will provide for humanity across future generations. God is both provider and co-labourer and He invites mankind to work the resources He has provided as part of our role to rule and subdue the earth. Work enables us to live fully as humans and contribute to the flourishing of all humanity, across all the earth, across all of time. If God has created the world good, and working in the world brings dignity, then cultivating and nurturing the created order has intrinsic worth and value to us as humans.

Genesis 2:1-3 shows God at rest – the master craftsman completing His work. This does not mean God has removed himself from the created order to rest eternally. He rests as an example to humanity, taking time to refresh for the work ahead, to reflect on His goodness, and to celebrate the wonder of His work and how work is designed to see the flourishing of humanity. Rest also helps us to understand the place of work. While God is the pre-eminent worker, He also models that work without rest is destructive for human thriving. Work provides meaning to our lives, but it is not the meaning of our lives.¹³ In rest, we recognise and glorify God, and we celebrate His creation and our partnership in managing the creation as well as remembering that our eternal rest is to come.

12. Miller, Darrow., *LifeWork: A Biblical Theology For What We Do Every Day.*, Seattle, USA: YWAM Publishing, 2009, 138.

13. Keller, Timothy., Leary Alsdorf, Katherine., *Every Good Endeavour*, 40.

Rest is a part of the necessary rhythm of life and work and is essential for us to flourish over the entirety of our lives. A lack of capacity to rest, reflects a disordered priority in our lives and shows that we are not focused on placing God at the centre of our lives.¹⁴ Genesis reflects rest as a necessary component of our relationship with God and with work, if we are to flourish as He intended. This theme is carried throughout scripture, and we see Jesus in many instances withdrawing from the crowds to rest and pray.

As we can see, work is a blessing and God is the worker par-excellence.¹⁵ We also see that God created man to work with him in maintaining and developing the created order. Work is good, work is valuable, work is fulfilling, work is satisfying, work is purposeful, and work is necessary for human flourishing. Indeed, to work is to be human, as we are created in God's image. However, we also need to rest from our work and God has modelled this for us as an example to help us keep our world and our lives in balance.¹⁶

The Fall

Yet we struggle with the disconnect of this idea of God as the model worker, and work being good for us and part of our relationship with Him, when confronted with harsh realities and frustrations that we may encounter every working day. In Matthew 26:25 we hear Jesus tell us not to worry about our lives, what we will eat, or drink, or wear, as are not our lives more important than these things? We want to trust God at His word, but we are thrust into a culture and an environment which demands us to care about these things, and ultimately measures our

14. Keller, Timothy., Leary Alsdorf, Katherine., *Every Good Endeavour*, 133-135.

15. Francis, J. M., *Reflections on Non-Stipendiary Ministry as Ministry in Secular Employment: Collected Papers 1989–1996*. Sunderland, UK: University of Sunderland, 1996, 16.

16. Theology of Work Project., Cambridge, Massachusetts: *Rest and Work Overview.*, Retrieved on 21 April 2020, from <https://www.theologyofwork.org/key-topics/rest-and-work-overview>

value against our material possessions. Jesus says the pagans run after all these things and God knows that we need them (Matthew 26.32) and often we feel more pagan than Godly as we seem to spend so much of our time chasing after the things of this world.

In Genesis 3:1-13 we see the account of man's fall into sin. We see the serpent deceive Eve to eat of the tree, as it was good for food, pleasing to the eye and desirable for gaining wisdom. We see Adam is with her and they eat together (verse 6). As a result, their eyes are opened, and they realise they are naked and need to make coverings for their bodies (verse 7).

We then see God seeking the man and his wife in the garden, calling out to them, 'Where are you?' God has not abandoned His garden or the man and woman, He is seeking them out because of His great love. Here we see the God of the universe in the first missionary act in scripture, seeking Adam and Eve in the place He provided for them, where they were to co-labour together and look after the creation, but they were hiding because they had sinned and consequently now realise, they are naked.

As a result of the serpents' deception and the sin of the man and woman and their subsequent blame-shifting, God sentences the serpent to ultimate humiliation, defeat, and destruction, even though He may strike the Messiah's heel.¹⁷ To Eve, her pain in childbearing is greatly increased and her natural relationships in the home become frustrated. Control has replaced her freedom and division and coercion will become a feature of her relationship with her husband and family (verse 16). To Adam, God ensures that he will also experience pain and frustration in his relationships. Man's natural relationship with the earth is broken, his capacity to rule over it is damaged – it will now resist him, and he will eventually be swallowed up by the

17. Genesis 3:14-15.

earth. The blessing of work itself is now cursed and has been replaced by painful toil. No longer will humanity always gain fair reward for our labour. The inedible growth of thorns and thistles will limit the food we require to live and will need to be overcome through frustrated work (verse 17-19).¹⁸

The Genesis account provides a strong picture of God as the pre-eminent worker and His intent to create humankind in His image and likeness as co-labourers with Him in maintaining and developing the earth. But because of sin, man's relationship with God, with other people, with work and with the created order, has been broken. However, God is not finished and sets in motion a plan for the redemption of humanity through His son, Jesus.

Work Redeemed

God's plan all along was to see the restoration of humanity to Himself in the life, death, resurrection, and ascension of Jesus. Yet if left here, it does not address the broken nature of man's relationships with each other, with the created order, or indeed with work itself.

Mark Green, in his book 'Probably the Best Idea in the World' says, "Though there are few things sweeter than being forgiven, there are few things more powerful than the restored relationship forgiveness creates."¹⁹ This must not only be true of our relationship with God, but also with our relationships with each other. But this is only part of the restoration of all things. If all things are restored, then surely our relationship with the environment in which we live, and with our means of cultivating and working in the environment, needs to be restored.

18. Waltke, Bruce. K. *Genesis: A Commentary*, 92.

19. Green, Mark. *Probably The Best Idea In the World.*, Edinburgh, Scotland: Muddy Pearl, 2018, 106.

In Luke 4:16-21 we read where Jesus proclaimed the words of Isaiah 61 as fulfilled in their hearing. How the Spirit of God was upon Him and anointed Him to preach good news to the poor, freedom for the captives, and recovery of sight for the blind, as well as proclaiming the year of the Lord's favour. If we read a little further on in Isaiah 61, we see the Lord's favour extending to rebuilding and restoring that which was broken (verse 4), a return to productivity and wealth in the community (verse 6), the re-establishment of ethical business practices and justice (verse 8), and finally the ground allowing seeds to grow and the soil releasing its goodness (verse 11).²⁰ This holistic and complete vision is compelling and echoes forward to Revelation 21 where we read accounts of 'the new heaven and the new earth' followed by the appearance of the New Jerusalem.

Redeemed work is now and not yet – it is partly present with us today and partly in the future when Jesus returns.²¹ Many of the blessings of work can be enjoyed today and we can find meaning and purpose in our work now and make significant and seemingly insignificant contributions to our world and see humanity flourish.²² Whether we are plumbers or bankers, garbage collectors or lawyers, our work does make a difference in the world today, whether we are followers of Jesus or not. Our work brings order, beauty, peace, hope, health, significance, and glory to God. On the other hand, the fullness of our redemption in Jesus is not completed until His return, so our work remains frustrated, confused, and incomplete and the earth continues to make us work for a return on our labour.

20. Martin, Kara. *Workship: How to use your work to worship God.*, Singapore: Graceworks Private Limited, 2017, 38.

21. Theology of Work Project., Cambridge, Massachusetts: *A Condensed Overview of What the Bible Says about Work.*, Retrieved on 21 April 2020, from <https://www.theologyofwork.org/resources/a-condensed-overview-of-what-the-bible-says-about-work>

22. Costa, Ken., *God at Work: Live each day with purpose.*, Nashville, USA: Thomas Nelson, 2016, 7.

In John 5:17 Jesus explains the Father is working as He is working. God directed everything Jesus did and said. Jesus restored lives in healing the sick, forgiving sin, raising the dead, and teaching about forgiveness and the restoration of relationships. However, He was also committed to restoring the natural order as he calmed the storm, provided a catch of fish, rose from the dead, and taught parables using nature and work as tools to open the Kingdom of God to people. We also see Jesus living the rhythms of life, work, and rest by teaching, healing, and retreating to quiet places to be restored spiritually, emotionally, and physically.

Jesus calls us to be His people in the world, as agents of transformation in God's mission of reconciling, transforming, and restoring the whole universe. Being God's people, we are part of this grand adventure every day. All our activity, work, play and rest is tinged with a hint of the eternal, the daily routine with the aroma of forever and each activity with the possibility of being a conduit of love and a channel of God's eternal grace, which will eventually see the restoration of all things and herald His return.²³ If we are God's agents and aim to submit every part of our lives to His glory and authority, then our work is an act of worship to God.²⁴

In Ephesians 2:1-9, Paul articulates how at God's initiative, He made us, who were dead in sin, alive in Christ by grace, through faith. By God's grace He is restoring us to the purpose and potential He created within us as His image bearers.

Furthermore, in verse ten, Paul declares we are God's workmanship, created in Christ Jesus to do good works, and He continues to work in us to make us more like Christ and wants to

23. Green, Mark. *Probably The Best Idea In The World*, 112.

24. Costa, Ken., *God at Work*, 12.

use us as His agents in the world daily. This is God's ongoing work in us, sanctifying us as His people who are ready to serve and work for Him.

This declaration of being created to do good work is consistent with all of scripture, as work is a central pillar to our identity and purpose through Jesus Christ. We are redeemed to work and be part of the restoration of all things, co-labouring with God once again, whether that work is 'spiritual work' or in the broader context of the common good given to man in the cultural mandate of Genesis 1-2.²⁵ Every good work means 'every good work,' and it is to be done well, with excellence, without prejudice or privilege. The good works we are created to do is to result in building and creating a Kingdom culture, where God the Holy Spirit is free to move and where God is glorified and Jesus is exalted. If we understand our work to be good, as something we were created and redeemed to do, then our work becomes part of our vocation or calling as we serve God in all that we do, no matter the task.

While we all share a common purpose of creating a world where human flourishing can take place, our own vocation or calling is as unique as we are unique individuals, reflecting God's infinite image and glory to the world. Our nature, and the good works which were prepared in advance for us to do, find their source in the nature of God himself.²⁶

25. Miller, Darrow. *LifeWork*, 105.

26. Sayers, Dorothy in Miller, Darrow. *LifeWork*, 71.

A Working Theology

Dorothy Sayers used to work in advertising and became a strong critic of certain aspects of that industry. She also sharply criticised what we now call consumerism. In a speech entitled ‘Why Work’ which was written in the 1940s, yet still relevant today, she said the following:

“In nothing has the church so lost her hold on reality as in her failure to understand and respect the secular vocation. She has allowed work and religion to become separate departments, and is astonished to find that, as a result, the secular work of the world is turned to purely selfish and destructive ends, and that the greater part of the world’s intelligent workers have become irreligious, or at least, uninterested in religion. But is it astonishing? How can anyone remain interested in a religion which seems to have no concern with nine-tenths of his life?”²⁶

Against the background of the Second World War, Sayers’ words were powerful and insightful. However, they might even be more poignant for the church today, as there seems to be an ever-widening gap between the roles of lay people and clergy.

In 1 Thessalonians 4:10b-12 Paul says, “Yet we urge you, brothers and sisters, to do so more and more, to make it your ambition to lead a quiet life: You should mind your own business and work with your hands, just as we told you, so that your daily life may win the respect of outsiders and so that you will not be dependent on anybody.”

They were to love one another and work with their hands, just as Paul taught, in order that their daily lives may win the respect of outsiders. In this context, it is worth noting that ‘outsiders’ are people in the community who are outside the household of faith and our life and work are powerful communicators of God’s love for the world. We are to live our lives with an intentional theology – to live incarnationally, by manifesting the living spirit of God and the teaching of Jesus Christ in their own lives, communities, and workplaces in order to see God’s Kingdom come on earth.²⁷

27. Miller, Darrow. *LifeWork*, 72-73.

Paul calls all of us to have a functioning theology of work, which allows us to act consciously on behalf of what God is doing in the world. If we do not have an active working theology, we run the risk of not living the life God has called us to and enabled us to live for His glory. If we allow ourselves to be moulded to the image of the world, we are unlikely to live out truth and justice in the spirit of grace. A functioning theology of work allows us to engage in the issues of the world without allowing ourselves to be conformed to the world.²⁸ A working theology provides frameworks and boundaries for the ethical and leadership challenges we face daily. If we do not have a working theology, we can find ourselves crying out in frustration at God's seeming silence and disinterest in our work and life.

The Bible is not just a devotional book that is helpful for our spiritual formation, nor is it a tool designed to pull different pieces of scripture together to create a proof text to support an idea or concept. The Bible speaks comprehensively to all of life, and it needs to be read as a whole. God as the creator understands His creation and knows what is best for it. Our goal in developing a working theology is to understand the breadth and depth of scripture and its relevance to the human condition at every level.²⁹

A working theology empowers our vocational call, and it helps us make sense of our call to engage in the world. As an accountant or financial planner, helping to provide the community with the necessary tools and resources to generate wealth and jobs. As a builder, creating homes for shelter where people can be safe and constructing safe workplaces as well. As a politician, thoughtfully drafting and appropriately passing laws to enable our society to work and live

28. Miller, Darrow. *LifeWork*, 74.

29. Miller, Darrow. *LifeWork*, 75.

together productively and in harmony. As an auto mechanic, fixing and repairing cars, trucks, delivery vans and buses to enable people to move about cities and regions safely and efficiently so we can work jobs that allow us to provide for the wellbeing of individuals and families.

A working theology helps sustain a vision for loving God, loving people, understanding the creation, and our role co-labouring in the creation with God. He has given us hands and feet to physically engage with the world and given us hearts and minds to create and think to help advance His vision³⁰. If we are not able to act consciously in our lives to see God's kingdom advance, we could find ourselves inadvertently advancing the wrong kingdom.

Colossians 4:2-6 says "Devote yourselves to prayer, being watchful and thankful. And pray for us, too, that God may open a door for our message, so that we may proclaim the mystery of Christ, for which I am in chains. Pray that I may proclaim it clearly, as I should. Be wise in the way you act toward outsiders. Make the most of every opportunity. Let your conversation be always full of grace, seasoned with salt, so that you may know how to answer everyone".

As we work, we should pray for our work colleagues, we should work hard and do our jobs well to the best of our ability, and we should pray for an opportunity to share our faith clearly. This opportunity to share our faith comes when we do our work well, which in turn facilitates our capacity to walk in wisdom toward those who do not know Jesus.

In our workplaces we are often confronted with difficult situations. When we have a working theology and a clear understanding of God's kingdom, we can act in God's best interests to do the right thing, walk wisely within a situation, make sound ethical and theological decisions, and see people set free by the truth.

Developing a working theology, understanding our vocational call, and walking in wisdom toward outsiders as we work, is a powerful witness. Yet we must be ready and not

30. Miller, Darrow. *LifeWork*, 105.

surprised to speak when opportunity arises, no matter if it is a personal belief or acting in God's good conscience. These opportunities do not only come at work of course, but in all of life's different situations of family, friendships, sports clubs and community engagement.

As believers, we can look for a special calling – a higher calling above the everyday nature of our lives. Yet Paul encourages us to retain the place in life God has called us to when He saved us.

A paraphrasing of 1 Corinthians 7:17-24 tells us “Nevertheless, each person should live as a believer in whatever situation the Lord has assigned to them, just as God has called them... each person should remain in the situation they were in when God called them... brothers and sisters, each person, as responsible to God, should remain in the situation they were in when God called them.”

This does not mean we should remain in the situation for life, or remain if your life is at risk. Paul is saying we should fulfil our commitments and serve God at work, in our family, in the community, in all we do, no matter how lofty or lowly we consider our work to be.

Paul removes the divide between the so-called sacred nature of ministry work and the less noble secular work of being in the marketplace or unpaid work in the home or community. When we are engaged in producing tangible outcomes that enhance the wider welfare of the community or caring for those less fortunate, we are engaged in practices that matter to God, as we are helping the community to thrive and flourish.

God's Gifting for Work

God has given His people a variety of gifts to be used in His service, both inside the church and in the world around us for the common good.

1 Corinthians 12:4-7 says “There are different kinds of gifts, but the same Spirit distributes them. There are different kinds of service, but the same Lord. There are different kinds of working, but in all of them and in everyone it is the same God at work. Now to each one the manifestation of the Spirit is given for the common good.”

Miller identifies the unity and diversity of God as foundational to the unity and diversity of the gifts given to the body of Christ. We see one God at work in three persons – the same Spirit or Holy Spirit, the same Lord or Jesus Christ, the same God, or God the Father.³¹

In Acts 6:1-7 we see the church growing with an increasing need to provide for the different cultural groups within the church. There were two primary cultural groups, the Hebraic or Palestinian Jews who spoke primarily Aramaic and the Grecian or Greek Jews who had come from other nations and spoke Greek. A dispute arose as the Grecian Jews claimed their widows were being overlooked by the Hebraic Jews in the daily distribution of food and material goods to care for those in need.³²

The disciples were challenged as to how best manage the distribution of the work in meeting the practical and spiritual needs of the community. It is important to note that meeting the physical needs in the community is as important as meeting the spiritual needs of the community. Both aspects of community life required qualified individuals. Time needed to be devoted not only to prayer and the word, but to all the mechanics of accounting, receiving, and distribution of material goods and money, or waiting on tables as Acts describes it.³³

The disciples gather and consider their options and review their particular gifts and decide it is not right for them to neglect the ministry of the word. They choose seven men who were known to the community to fulfil the task of managing the daily distribution of food and

31. Miller, Darrow. *LifeWork*, 143.

32. Carson, D.A., France, R.T., Motyer, J.A, Wenham, G.J., *New Bible Commentary: 21st Century Edition.*, Leicester, England, Inter-Varsity Press, 1994, 1076-1077

33. Carson, D.A., France, R.T., Motyer, J.A, Wenham, G.J., *New Bible Commentary.*, 1076-1077

material goods.³⁴ The criteria for the selection of these men is impressive – they are to be men full of the Spirit and wisdom which reflects the value of the work. As a result of selecting the seven, the work distributing food, prayer and teaching the word of God was managed effectively and the church grew rapidly.³⁵

God used men and women who were full of the Spirit and wisdom in the New Testament. In the Old Testament we see God using men and women to bring about God's blessings to large groups of people. Not all these situations were ideal, but God used the gifts and skills of individuals to bring hope to many people in different and unique situations. God gives people a diversity of gifts, which should be used for the common good of all people and not simply for personal benefit or for the benefit of the comparatively few who attend churches.

Again, in Romans 12:3-8, Paul calls for a sober judgment of our gifts and how we use them. He reminds us that we are one body with many functions. We should use our gifts in proportion to our faith and in line with our skills. Therefore, if we are skilled teachers we should teach, if we are skilled leaders then we should lead diligently, and so on. We should offer our gifts not just to the church, but in all that we do to serve the wider community to God's glory.

An Overview of Work Through the Bible

Throughout the Bible we see God working through different people in different modes in a variety of settings in order to see His redemptive purposes come to fulfilment. From God giving Adam and Eve good work to do in Genesis, right through to John's vision of the new

34. Wiersbe, Warren W., *The Bible Exposition Commentary: Volume 1 Matthew – Galatians.*, Wheaton, Illinois, Victor Books, 1989, 429-430.

35. Wiersbe, Warren W., *The Bible Exposition Commentary: Volume 1 Matthew – Galatians.*, 429-430.

heaven and the new earth. The Bible demonstrates that work is important for humanity, as part of God's created order, not just here on earth, but also into eternity.

In the Old Testament we see God using Jacob, Joseph, Ruth, David, and Nehemiah to bring about His purposes, blessing communities, foreigners, and nations as a result of their faithful work.³⁶

Jacob is the first Bible character to have his work described in detail with all of its complexity.³⁷ After stealing the birthright from his older brother Esau in Genesis 27, things move quickly, and we see Jacob place himself into the service of Laban for love. Jacob wanted to marry Rachel and agreed with Laban to work for seven years, but Laban deceived Jacob and he married Leah first and then worked for another seven years to eventually marry Rachel. Jacob agrees to work for Laban for a further seven years to begin to build his wealth and look after his family. Jacob finally returns home to Canaan after this period (Genesis 31:13). Jacob's work was virtuous, he worked for love to marry Rachel, he worked faithfully to provide for his family, and he worked with hope to fulfil God's plan in his life.³⁸

Joseph is Jacob's favourite son, he is a shepherd and a dreamer, his dreams provide a hint of his vocational destiny, but he was hated by his brothers because of his dreams (Genesis 37:3-10). Jacob spoils Joseph and gives him a richly ornamented robe which is the final straw for his brothers. They plot to kill him, but instead decide to sell him to spice traders heading to Egypt where they on-sell him into the service to Potiphar's household. Potiphar's wife takes a liking to Joseph, but he rejects her advances and ends up in prison (Genesis 39). Joseph eventually finds

36. Stevens, R. Paul. *Work Matters: Lessons from Scripture.*, Grand Rapids, Michigan, USA: Wm. B. Eerdmans Publishing, 2012, 16-46.

37. Stevens, R. Paul. *Work Matters*, 27.

38. Stevens, R. Paul. *Work Matters*, 27-32.

his way before Pharaoh to interpret Pharaoh's dreams and is considered wise and discerning. He does a good job in discerning Pharaoh's dreams, finds favour with him and is placed in charge over the land of Egypt (Genesis 41:39-40). It is now that Joseph's early dreams find fulfilment. He has risen to power, there is a great famine and his brothers come and bow down seeking help and safety, Joseph is now well placed to save lives. Joseph's career goes from shepherd, to slave, to prison, to executive leader. He needed to trust God's call upon his life in his dreams, keep his life pure, and finally remember his identity and lead for all people to bring salvation to his family and not live with a bitter heart.³⁹

The work of Ruth is the work of survival, it is doing what is necessary to meet the immediate need of her and Naomi's existence. Ruth, a Moabite woman is the daughter-in-law of Naomi, a Jew and both their husbands have died. There is a great famine and Naomi decides to return to Bethlehem from Moab and Ruth commits to going with her (Ruth 1:1-19). Upon their return to Bethlehem, Ruth enters the fields of Boaz, who is a relative of Naomi's dead husband, to pick up leftover grain from the harvest, known as gleaning. There she meets Boaz while gleaning his fields (Ruth 2-3). As Boaz is a relative of Naomi, he has the capacity to redeem a relative from slavery or restore family land from been mortgaged which he does, a kinsman redeemer. Boaz and Ruth finally marry in Ruth 4. As a result, Ruth, a Moabite woman, becomes the grandmother of King David. Work is a gift and God is involved in providing work for Ruth, God is active in the relationships with Ruth's co-workers and bosses, in this case Boaz, and God looks out for the poor and seeks to provide for them as seen in the capacity for the poor to glean grain behind the harvesters.⁴⁰

39. Stevens, R. Paul. *Work Matters*, 36-38.

40. Stevens, R. Paul. *Work Matters*, 55-56.

David's work as shepherd, servant, warrior, leader, and king is well known. David's story is one of preparation for his royal duties as king, one who desires to serve the needs of the people of his kingdom and ruling them with grace and integrity. David is not perfect, but he is humble and a man after God's own heart. As king, David sought to do the right thing by those he served (1 Kings 9:4), he sought to lead out of the fear of the Lord seeking to please God in all he did (1 Samuel 23:1-4), he displayed wisdom in taking the advice of trusted friends (1 Samuel 23:15-18), and he was willing to take responsibility for his own failings (2 Samuel 11-12).⁴¹ Throughout David's life there were times of intense solitude where he was tending flocks or hiding from danger. In these times David got to know himself and God well, which enabled him to perform his royal duties with dignity as one seeking God's own heart.

Nehemiah's work was that of a shrewd manager needing to lead and persist in the work whilst balancing the competing priorities of a foreign king and the call of God to protect His people and the city of Jerusalem. Nehemiah was a servant leader, he served the king of Persia as a cupbearer (Nehemiah 1:11), he served the people of Jerusalem through prayer and leadership (Nehemiah 1:10-11), and he served God and His purpose in rebuilding the city walls (Nehemiah 3). Stevens in *Work Matters: Lessons from Scripture* describes Nehemiah's leadership as a form of work. He says:

“It involves the purposeful expenditure of energy, demonstrating stewardship of human and material resources, inspiring others with vision and mission, and showing appreciation of and empowering others.”⁴²

41. Stevens, R. Paul. *Work Matters*, 62-65.

42. Stevens, R. Paul. *Work Matters*, 67.

Leadership is not just about what we do, but it is about how we do it, the spirit in which the work is done. Nehemiah reflects a Godly balance between what he does and how he does his work as a shrewd manager in the rebuilding of the city walls.

None of these men and women were perfect, but God used them all in the context of their work as they steward their wisdom, understanding, and skills to their service of God and people.

Throughout the wisdom books, we are warned about the sin of laziness as expressed in the concept of the sluggard in Proverbs 19:24, 20:4, 22:13 and 26:13-16. The sluggard or lazy person is portrayed as one who expects a return or reward for no output of energy or effort, this may be physical, mental, moral, or spiritual. Physical sloth is a lack of capacity to invest in physical output, looking for shortcuts and a failure to get moving and neglect our duties or responsibilities. Mental sloth reflects a lack of imagination to see what needs to be done or reflect on the outcome of not working, people with mental sloth are often surprised they live in poverty. Moral sloth fails to address the ethical and moral requirements of life for themselves or other people. Proverbs 15:19 reflects the sluggards' ways are always blocked, but the way of the righteous is a highway that creates more space for righteousness. Spiritual sloth does not care about God or God's ways and purposes. It is the root of all other slothful behaviours.⁴³ But we are not to confuse the sluggard or laziness with the call to rest as seen in Genesis 2. True rest includes learning to play and delight in the Lord (Psalm 111:2), enjoying the fruit of our labour (Psalm 128:2), and respecting the concept of a regular Sabbath.

The wisdom books reveal that work is good, and it is something we should give ourselves over to and brings reward to God and our lives (Proverbs 12:14). It provides opportunity for creativity and entrepreneurship and captures us in a way leisure does not and it feeds our soul

43. Stevens, R. Paul. *Work Matters*, 94.

too. This is clearly seen in Proverbs 31:10-31 where the Wife of Noble Character works to the benefit of others, she is entrepreneurial, is hard working and focused on caring for people, she enjoys her work and finds meaning and purpose, and finally she is a woman of interior beauty and character bringing confidence to her husband.⁴⁴

Work should be seen as a gift that can bring great satisfaction to our souls, at the same time providing us with a source of great frustration (Ecclesiastes 1:3, 2:11, 2:17, 4:4). It is this tension between satisfaction and frustration which should keep on bringing us back to God to find our ultimate meaning and purpose, which in turn can lead us to spiritual growth and a deeper ministry with those around us.⁴⁵ No matter how enriching our work is, it is never as wild and awesome as God's work, and like Job we discover we are not in control of the world, but God is (Job 38-41). When we understand work as a gift from God, that has been frustrated as a result of our sin, it helps us to keep our work in perspective. Our work is only a dim reflection of God's awesome work, our work is limited as we do not control the creation, and our work is not about our selfish indulgence or development.⁴⁶ Our work is to bring glory to God.

Through the eyes of the prophetic books, we see that work can be just. The prophetic books reveal God is concerned with not only how we work, but also the impact of our work upon people, society, and the environment.

'Just work' is characterised by justice, by giving what is due to the worker and their neighbour seeking to not hurt, hinder or exploit. This type of work flows from a healthy and vital inner life, and this is essential as we engage in a pluralistic and compromising culture. Working

44. Stevens, R. Paul. *Work Matters*, 97-100.

45. Stevens, R. Paul. *Work Matters*, 49-79.

46. Hulme, William in Stevens, R. Paul. *Work Matters*, 90.

in such hostile, or even exilic, environments may require compromise in some nonessentials, however we cannot afford to separate our faith and work.⁴⁷ The imaginative work of Ezekiel (Ezekiel 1-48), the exilic work of Daniel (Daniel 1-12), and the missionary work of Jonah (Jonah 1-4) provide frameworks as to how we can find ways to live and work with integrity in hostile and aggressive environments.

Ezekiel was working as a priest in Jerusalem when he was exiled to Babylon where he became a prophet. As a prophet, Ezekiel had vivid visions which God used to inspire people's imaginations as to what He was doing among them, but the imagination can also be used for evil. In Ezekiel 34, God warns those who remain in Jerusalem not to forsake leading the people and provides a warning using the allegory of shepherds and sheep, with the shepherds looking after their own and forsaking the needs of the flock. In Ezekiel 37, there is hope in the vision of the valley of dry bones coming to life and the restoration of God's people. We as God's people today, continue to long for our true home with Him. We live and work in a foreign land, our imaginations need to be ignited in all aspects of life as we seek to bring glory to God and to ensure He is made known in our day.⁴⁸

Daniel was taken to Babylon about the same time as Ezekiel where he was educated in the way of the Babylonians. He was eventually appointed to high government office in the Babylonian empire. He learnt to live in exile, but he never forsook God. Daniel learnt where to compromise and where to stand strong. He never compromised the essentials and always stood on the side of God's truth, as a result he became a trusted adviser to the Babylonian king. Daniel depended on God for spiritual insight (Daniel 2), believed in God's power to save (Daniel 6),

47. Stevens, R. Paul. *Work Matters*, 81-106.

48. Stevens, R. Paul. *Work Matters*, 115-118.

excelled in his work for Babylon (Daniel 6:3), and committed himself to the regular discipline of prayer (Daniel 6:10). Our work can be exilic today, working in corrupt countries, industries, or companies, working to the best of our ability, and doing an excellent job whilst finding opportune moments to stand up for righteousness as God gives opportunity (Daniel 2:28-29).⁴⁹

Jonah's mission to the people of Nineveh is a story that rings true for us today. An opportunity arises for us to share our faith in God with a colleague and we become very reluctant. Jonah didn't want to go to Nineveh, and he tried to run away from God, but God had other plans, and Jonah found himself on the shore after spending three days inside a large fish (Jonah 1-2). Jonah eventually goes to Nineveh, preached for three days and the whole city repents and turns from their evil ways, but Jonah is angry at God's compassion for the Ninevites (Jonah 3-4). We are all called to be God's witness in the many and varied places we find ourselves, but we cannot control God or people and their response to Him. We are equipped for ministry even if we are reluctant missionaries.⁵⁰

Believers are sent by God into workplaces as missionaries to bear witness in both word and deed. However, we must remember that the work itself is part of God's missional activity. In the New Testament the high view of work and dignity of the Old Testament is affirmed. Work is good and Jesus comes as a worker honouring both God and human endeavour. Furthermore, scripture makes references to Jesus as a carpenter in the Gospels describing His life. Carpenters of the time of Jesus were often called upon to construct or repair ploughs or threshing sleds, cut roofing beams or shape a yoke for a new team of oxen. They also built or

49. Stevens, R. Paul. *Work Matters*, 121-124.

50. Stevens, R. Paul. *Work Matters*, 125-129.

repaired doors, storage chests and myriad other tasks. Living by example, Jesus encouraged His followers to work productively and serve others as a witness to the culture.

The model of Jesus working displayed the coming of God's realm is partly accomplished through human endeavour, by bringing well-being to people, creating wealth, resisting the powers and systems which stop God's rule on the earth and invites people into a relationship with God himself. This model defeats the dualist approach that labels some kinds of work spiritual, and others as secular.⁵¹ We must not however allow our daily labour to become an alternative to our worship of God. Instead, our work should provide the impetus to grow spiritually, serve others, and to love God.

As a result of the resurrection of Jesus and the coming of the Holy Spirit, some of our work will last beyond this world, contributing some way to the new heavens and the new earth. In Genesis we see humans are to rule over everything, in Revelation we see the fulfillment of this in the new heavens and new earth. From Genesis to Revelation, the Bible helps us to see that we should do our work well to help care for people, develop the creation, and to work to the glory of God in all we do.

Implications for Volunteering

What are the Biblical and theological implications for volunteering? While the term volunteering is not used in the Bible, we can see examples of men and women in the Bible that generated an income from another source and then served God in their available spare time. Terms used to describe this model of service is that of 'tentmaking' or bi-vocational. The term 'tentmaking' comes from Paul's example of earning a living to support his ministry making tents

51. Stevens, R. Paul. *Work Matters*, 140-166.

and then teaching in homes and synagogues, ‘bi-vocational’ is a more contemporary term used to describe a person who works full or part-time to support their ministry activities both at work and in the church.

One of the clearest examples of this model is the apostle Paul. While he was trained as a Pharisee, in Acts 18:3-4 we see Paul working in the business of Aquila and Priscilla as a tentmaker and then on the Sabbath he reasoned in the synagogue to persuade the Jews and Greeks. It was not customary for a scribe or rabbi to receive payment for their teaching and many of them therefore practiced another profession or trade in addition to their teaching responsibilities. Paul regularly earned his living this way as he travelled and ministered to young emerging churches.⁵²

Paul was practical in his approach to supporting himself and his companions in ministry activities. In Acts 20:34-35 Paul reaffirms his commitment not to be a burden to those he ministered to and therefore looked to meet his own financial needs as well as the needs of his companions in order to be a blessing to the church. In 1 Corinthians 9:19-21 Paul explains he wants to identify with the needs of those he was reaching, it was also a strategic way to meet new people in a community. In 2 Corinthians 2:16-17 Paul talks about being the aroma of God that brings life to some and death to others. He provides a warning about peddling the word of God for profit and treating it with respect, he wants his life and ministry to have credibility and integrity with those he is reaching and leading. Finally, Paul wants his life to be a model for those he is reaching and working with. In 2 Thessalonians 3:6-15 Pauls talks about his life being the example, working to eat and the value of others following his model.

52. Bruce, F.F., *The New International Commentary on the New Testament: The Book of Acts.*, ed. F.F. Bruce. Grand Rapids, USA: Eerdmans, 1988, 367-368.

In 1 Corinthians 9 Paul defends his position as an apostle along with Barnabas, they have the right to be supported by the churches, but did not call on those rights (v6, 15). Instead, they choose to work with their hands in order to avoid any conflict with their preaching to best serve God through all aspects of their lives (v12, 15, 18).

Paul was also committed to teaching others in this model as seen in Ephesians 4:11-13. Paul calls those in authority to “prepare God’s people for works of service, so that the body of Christ may be built up, until we reach unity in our faith and knowledge of the Son of God that we become mature, attaining to the fullness of Christ.” The New Testament concept of a pastor is one who supports and encourages people to discover, develop, and exercise their gifts for the good of people, and not a person who guards all ministry activities for themselves and squashes others from developing ministry initiatives.⁵³ 1 Peter 2:9 identifies the entire church as a royal priesthood, a holy nation, a people belonging to God. It does not distinguish between clergy and laity; we are all ministers of the gospel.

Other notable bi-vocational workers from the New Testament are Cornelius, who was an army officer (Acts 10:32), Lydia, who sold purple-dye (Acts 16:14) and Zenas who was a lawyer (Titus 3:13). All of these people participated in their churches leadership structures whilst engaging in other employment opportunities to support themselves or their families.

Jesus recognised that all believers have the capacity to be engaged in kingdom work. In Matthew 9:36-38 Jesus sees the crowds of people who are lost and in need of a shepherd. He tells His disciples to ask the Lord for more workers, as the harvest is plentiful. In Matthew 10 we see Jesus sending out the twelve disciples and then in Luke 10 we see Him sending out the

53. Stott, John RW., *God’s New Society: The Message of Ephesians.*, Downers Grove, USA: InterVarsity, 1979, 167.

seventy-two. Jesus worked with His disciples, prayed with and for them, and then trusted them enough to be sent out in His name under His authority.⁵⁴ He knew that He needed others to help Him if His Kingdom was to advance.⁵⁵

All followers of Jesus are called to a vocation of ministry, to love and care for those around them and for the wider community. We cannot all be paid as vocational ministers, but we can engage our work as part of our vocation and commit volunteer time to reaching out and caring for others in wide variety of formal and informal volunteer ministry settings whilst having a ministry among those we work with in our employment.

54. Keener, Craig., *A Commentary on the Gospel of Matthew.*, Grand Rapids, USA: Eerdmans Publishing, 1999, 310.

55. Wiersbe, Warren., *The Bible Exposition Commentary, Vol.1.*, Wheaton, USA: Victor Books, 1989, 36.

CHAPTER THREE

LITERATURE REVIEW

The scope of this literature review will cover four main themes. First will be a Biblical theology of work, secondly a look at current and future trends around volunteering, thirdly a brief overview of the not-for-profit sector in Australia and finally the impact of technology and the digital revolution.

The first theme will focus on a Biblical theology of work. A clear examination of this material will be required, as it will form the basis of my project examining how a theology of work engages volunteers for a lifelong ministry with young people.

The second theme will focus on volunteers, current and future trends and how the current volunteering landscape in Australia looks for the charitable and faith sectors. I will also address volunteering in the 21st century and how to train and manage volunteers.

The third theme will cover a brief review of the Australian not-for-profit sector with a focus on charitable organisations, to provide a framework as to where Young Life Australia sits in the sector generally.

The final theme will look at the impact of technology and the digital revolution. How has the proliferation of digital technology disrupted work and human engagement? How will volunteer organisations engage with people into the future and what are the potential implications for these engagements?

Biblical Theology of Work

Darrow Miller's *LifeWork: A Biblical Theology For What You Do Every Day* (2009) investigates a wide range of content in relation to a Biblical theology of work. One of the key themes Miller addresses is the sacred/secular dichotomy in Christianity,¹ which implies that the work of those in vocational ministry as a pastor or missionary is more important to God, and therefore will find greater meaning and purpose than those who have chosen to work in a secular environment. Miller clearly dispels this thinking and addresses several other dichotomies that have impacted the faith community around heart/mind, spirit/body, individual/community, ends/means, and the cross/the creation mandate, which we have come to accept.² In contrast, Miller sets out the Biblical vision of God for all of life. The Lordship of Jesus Christ covers every element of life because God brings value, meaning and purpose to every aspect of our lives.

Miller's reflections on the Cultural Mandate are particularly insightful as he makes the argument that culture is part of the original purpose for which humans were created. It is the place where the physical and spiritual converge.³ Culture reflects our values. If mankind was given the mandate to tend to the earth and care for it, then the culture we create at work, in the home, and in the community should reflect the value of caring for the created order and our worship of God as reflected in the Genesis creation account.

1. Miller, Darrow. *LifeWork: A Biblical Theology For What You Do Every Day*., Seattle, USA: YWAM Publishing, 2009, 35-46.

2. Miller, Darrow. *LifeWork*, 35-46.

3. Miller, Darrow. *LifeWork*, 89-114.

Miller expresses that humanity is designed to create a culture that reflects their worship of God. Sin however has disrupted this idea, but God in His wisdom gives us Jesus Christ so that we can begin to recreate this culture, which honours and worships God in all aspects of life.

Likewise, the way we go about our work and everyday life contributes to God's culture being established across the world throughout time, built on the reality of the Kingdom culture. We are to bring truth, justice, and beauty to our world in everything we do.⁴ We are to live our lives for God's glory as we work for Him, bringing His culture to how we engage in our relationships with each other and how we care for and subdue the natural world. Knowing this may help to bring meaning and purpose to all aspects of our lives.

Miller sheds light on the economic dimension of our work and our role as stewards of God's resources. He picks up on the Protestant work ethic of "earn all you can, save all you can, give all you can."⁵ We are to see gaining wealth within the framework of how we care for the creation and how we use wealth to care for our communities. Wealth creation and distribution is designed to reflect God's glory. Understanding how we create wealth at macro and micro levels enables us to make decisions as to how we care for communities and empower individuals to make decisions as to how they engage in caring for their local community either financially, by volunteering or both.

Transformation comes from the inside out. If our society is to be transformed, we as individuals need to be transformed first. As we are transformed, we bring influence and leadership to relationships, communities, businesses, organisations, and society.⁶ In Miller's

4. Miller, Darrow. *LifeWork*, 96.

5. Miller, Darrow. *LifeWork*, 174-187.

6. Miller, Darrow. *LifeWork*, 203-209.

mind, transformed Christians must be involved in all domains and levels of society, both public and private, as they begin to contrast and change the culture.

Timothy Keller and Katherine Leary Alsdorf's *Every Good Endeavour: Connecting your Work to God's Plan for the World* (2012) is a well-rounded look at work from a Biblical perspective. The book is divided into three parts addressing creation, the fall, and redemption.

As Keller and Leary Alsdorf unpack the creation narrative, they demonstrate the significance and dignity of work as they highlight that God designed man to work. Man is designed to cultivate the creation and serve God and each other as a means of human flourishing.⁷ Work is not an aside to life and following Jesus, it is central to the created order that man works as God works.

Work in all its forms brings dignity to mankind, whether it is work with the hands or the mind or creating beauty.⁸ The Bible sees work as distinguishing human beings from the animals as humanity works as God's agents in the world, thus bringing us to a place of dignity. Man is created in God's image and humanity is designed to work as God has worked and continues to work throughout human history.⁹

As a result of humankind being deceived and ultimately falling into sin, our work becomes frustrated, but it is still good for man to work. Work can often become fruitless, pointless, and selfish, and reveals the idols we hold too deeply in our lives that keep us separated from God. Keller and Leary Alsdorf note that our work may feel pointless as so much of what we do is not permanent, and thus diminishes our hope for the future, alienates us from each other

7. Keller, Timothy., Leary Alsdorf, Katherine., *Every Good Endeavour: Connecting your Work to God's Plan for the World.*, England: Hodder & Stoughton, 2012, 33-43.

8. Keller, Timothy., Leary Alsdorf, Katherine., *Every Good Endeavour*, 44-53.

9. Keller, Timothy., Leary Alsdorf, Katherine., *Every Good Endeavour*, 44-53.

and from God.¹⁰ All of mankind has experienced thorns and thistles in their work; that make our daily work life frustratingly difficult, which is actually why ‘work’ is called that – as often it is hard going and we would desire to be at leisure. Yet the very concept of work as difficult is a consequence of sin and alienation from God.¹¹ Keller and Leary Alsdorf identify that work can reveal our idols, being the things that we value above our love for God. Keller and Leary Alsdorf note that idols can be personal, material, cultural or corporate, and can lead to unhealthy practices in our workplaces. They also state how the Christian faith provides an answer to these unhealthy practices as we learn to partner with God in His love and care for the world and have our motivations submitted to God.¹²

In part three, Keller and Leary Alsdorf introduce how our work is redeemed as a result of Jesus Christ’s life, death, and resurrection. They explore a variety of worldviews around work and faith and warns of the dangers of dualism around sacred and secular. Our redemption in Jesus provides a new story and conception of work as well as providing a new moral compass and power for work.¹³

The book is insightful and while Keller and Leary Alsdorf emphasize the dignity of manual labour and those working in the services industry, there are few examples of this in the book that provide significant depth for those working in those types of industries.

However, Keller and Leary Alsdorf do provide great insight and sage advice to their readers as they unpack the Biblical narrative of work and how we are created to toil and

10. Keller, Timothy., Leary Alsdorf, Katherine., *Every Good Endeavour*, 98-112.

11. Keller, Timothy., Leary Alsdorf, Katherine., *Every Good Endeavour*, 83-97.

12. Keller, Timothy., Leary Alsdorf, Katherine., *Every Good Endeavour*, 129-152.

13. Keller, Timothy., Leary Alsdorf, Katherine., *Every Good Endeavour*, 155-241.

contribute to the good of human progress. The power of serving others, not simply fulfilling our own needs and desires, gives voice to the importance of volunteering at both personal and communal levels.

In the book *Work Matters: Lessons from Scripture* (2012), R. Paul Stevens provides an excellent overview of the different kinds of work found throughout the Old and New Testaments by introducing us to an array of Biblical characters, their work, and how God used them to bring about change in their present situation and reveal God's unfolding plan for the world.

Stevens divides the book into five parts with each reflecting different sections of the Biblical narrative. Section one introduces work in the context of the first five books of the Bible called the Pentateuch. Section two addresses 'stewardship work' as reflected through the historical books. Section three reflects on 'soul work' as seen through the wisdom literature. Section four introduces the idea of 'just work' as in fair and honourable, as reflected in the work of the prophets. Section five addresses the idea of 'Kingdom work' as he reflects on work across the New Testament. At the end of each chapter, Stevens provides a short resource for individual or group study to stimulate discussion and reflection. The questions challenge assumptions, provoke deeper thought, and encourage the reader to reflect and address how our everyday work serves to bring glory to God to the world. They are designed to help us align our work with the scriptures, understand how our work fits into God's plan, and engage cultural change in the workplace and community.

Stevens addresses work in the context of the Bible's overall narrative. Starting in Genesis and concluding in Revelation, he addresses work and the challenges throughout all of scripture. He holds the eschatological tension of the 'now, but not yet' as it applies to work in a world that is frustrated by sin yet having the hope of heaven in Jesus Christ.

Stevens presents a well-rounded approach to dealing with some of the more complex questions in relation to how faith and work intersect. His chapter on ‘degraded work’ asks insightful questions. Is all work good? How do we deal with degraded work? Is our work acceptable? He presents the story of Cain to help answer these questions as we wrestle with faith and sin and the dehumanising elements of work, which leave us feeling powerless and trapped.¹⁴

Stevens provides an insightful perspective on survival work through the lens of Ruth. He asks the important question of what the Bible has to say to people whose work is at the subsistence level. These people may only get paid a meager amount, be in servitude, or not be able to work at all, yet they still do need to work to survive, to provide food, and shelter. This is work and it is valuable. Throughout the Bible, God’s heart is for the poor and he continually reminds us to always keep an eye out and care for the poor.¹⁵

While not a traditional Biblical theology text, Stevens uses the idea of Biblical theology to show us that work matters. God has been active throughout the Old and New Testaments using men and women in the context of their work to orient not only their own lives, but also the lives of others in serving their communities and ushering in His Kingdom. His poignant and reflective questions at the end of each chapter help us to ask questions and see our own work as important – whether that is employed, casual, volunteer, soul, just, or Kingdom related work.

Understanding a Biblical theology of work is foundational to developing a lifetime of ministry service, whether that is vocational, voluntary, or necessary for living everyday life. Allowing our lives to be transformed from the inside out and depowering the sacred/secular

14. Stevens, R. Paul. *Work Matters: Lessons from Scripture.*, Grand Rapids, Michigan, USA: Wm. B. Eerdmans Publishing, 2012, 21-26.

15. Stevens, R. Paul. *Work Matters: Lessons from Scripture*, 54-58.

divide enables us to see that God is present and active in all aspects of our lives, and that everything we do is ministry. We are designed to bring glory to God. Our work provides dignity, meaning, and purpose, and enables us to participate in God's plan to see humanity flourish across all generations.

A sound Biblical theology of work may also be beneficial to understanding that work is not one-dimensional, and this is particularly important to consider when working with volunteers. At different points, individuals may need to speak up for justice, or have compassion for others, or simply obey the call to be good stewards of the resources they have been given in a professional or personal situation.

A time comes when it is necessary to make a stand for God's kingdom and speak about what we believe. How to do that with integrity, courage, and a willingness to speak the truth while walking in wisdom toward others, is the real challenge. These issues may collide daily in the different situations in which individuals find themselves.

Training and supporting volunteers in Young Life Australia, by equipping them with a Biblical theology of work, may enable them to develop a lifelong commitment to reaching young people. This knowledge may enable volunteers to be adaptable across various life stages, contributing skills, spiritual insight, and knowledge at different times which allows them to develop a lifetime of ministry service, no matter the situation they find themselves in.

Ben Witherington III has written an introductory primer on the Biblical concept of work in *Work: A Kingdom Perspective on Labor*. His book addresses a wide variety of issues that pastors and leaders of faith-based organisations may encounter in caring for their people in relation to work. He addresses work in the full context of the Bible and sees it as something good, something designed to bring glory to God, and bring meaning and purpose to humanity.

He provides a comprehensive definition of Christian work in the introduction:

“Any necessary and meaningful task that God calls and gifts a person to do, and which can be undertaken to the glory of God and for the edification and aid of human beings, being inspired by the Spirit and foreshadowing the realities of the new creation.”¹⁶

Furthermore, Witherington addresses the essential elements of a theology of work in the context of creation, Adam and Eve’s sin, and how our work has become toilsome. He addresses the issue of vocation and calling, and the various types of work God has gifted us to do looking primarily at Moses from the Old Testament and the Parable of the Talents in the New Testament. Our work should be seen as a gift, our work is designed to bring glory to God, support the flourishing of humanity, and bring meaning and purpose to our lives.

His perspective into sloth provides a helpful insight into people who do not work due to laziness, as opposed to a lack of skill or capacity and their preference to take the road of least exertion. These ideas are detrimental to humanity and rob us of joy. Similarly, his insights into workaholism are helpful as the scriptures are clear on the rhythms of work and rest as part of the created order. The sacred/secular dichotomy rob us of meaning and purpose in our lives and elevates the value of spiritual work above so-called secular work.

Witherington urges people not to evaluate their work solely on market values, as monetary remuneration may not resemble the true value of the work being done from God’s perspective. This leaves open the possibility our vocation may be the things we do voluntarily which elevates the value and importance of volunteering in people’s lives in both formal and informal settings. This idea also dispels the notion of retirement and adds value to the idea of

16. Witherington, Ben III. *Work; A Kingdom Perspective on Labor.*, Grand Rapid, Michigan, USA: Wm. B. Eerdmans Publishing, 2011, xxii.

older people engaging in volunteer activities in faith-based and community-based organisations or to support a neighbour in need, thus the value of developing a lifetime ministry paradigm.

Ken Costa in his recent book *God at Work: Live each day with purpose*, explores the important issues of how the Christian faith engages and integrates faith perspectives into the workplace in particular and these perspectives could be equally applied to the volunteering environment as all work is an expression of worship.

Costa states “My workstation is my worship station. Worship is the total submission of our whole person to the glory of God as we recognise our dependence on Him.”¹⁷ As a banker for over forty years, Costa views his employed work as a daily act of worship. God calls us to the work we do, He is interested and invested not only what we do, but the spirit in which we carry out what we do, not only in the workplace, but in all aspects of our lives. Our work is designed to bring glory to God and reflect His love for people, the communities in which people live, and our own lives.

Additionally, Costa explores some important questions which address both work and volunteering. Does our work matter to God? What is the impact of ambition upon our choices? How can we make the tough decisions with an eye to the moral and ethical complexity of honouring God and doing the right thing to make organisations sustainable? How can we deal with failure and find purpose hope and joy? These are wide ranging questions that should not only be applied to employment but should be equally applied across all aspects of our lives if we are to develop a vision for a lifetime of ministry.

He investigates the sacred/secular dichotomy with a focus on Paul’s teachings and explores the distinction between labouring in a spiritual environment or labouring with your

12. 17. Costa, Ken., *God at Work: Live each day with purpose*. Nashville, Tennessee, Thomas Nelson, 2016,

hands in a manual environment and how both have value and are important to God. God is at work in our world. He is shaping the future and we have a role to play as we live out our lives daily, no matter where our lives take us.

Costa reminds us of this as we pray the words of the Lord's Prayer, 'His will be done on earth, as it is in heaven. God has chosen us to be His agents in the world, to show that God is on a mission to restore all things unto Himself and restore a fragmented society.'¹⁸ Whether in employed work, volunteering, or engaged in living our daily lives in families and communities, what we do and the spirit in which we do that work is critical if we are to live effective Christian lives and model hope to a broken world every day.

Kara Martin in her book *Workship: How To Use Your Work To Worship God*, examines the concept of work as worship. In her Preface, Martin explains why she called the book *Workship*. The 'Hebrew root word for 'work' is the same root word for service, particularly service to God in worship.' In bringing these thoughts together Martin hopes to challenge the reader to integrate their faith and work.¹⁹ This connection between work and service provides further insights to the importance of volunteering and its relationship to vocation, and purpose.

Martin examines the Biblical basis of a theology of work with a brief, but broad sweeping look at work from Genesis to Revelation. She explores work as a gift as stewards of the creation, work is good and brings meaning and purpose, work as cursed as we struggle to be effective, redeemed work bringing life to all, righteous work dealing with people and situations with integrity, and eternal work as God continues to break into our world today.

18. Costa, Ken., *God at Work: Live each day with purpose.*, 161.

19. Martin, Kara., *Workship: How To Use Your Work To Worship God*. Singapore, Graceworks Private Limited, 2017., xxii

Martin further explores how the gospel can be expressed through workers who are Christians in the workplace and some of the practical outworking of how to apply a theology of work in our lives. The ideas of personal holiness, godliness, and displaying the fruit of the Spirit in the workplace is a challenge as Christians are often judged harshly in their personal behaviour. Developing these aspects and reflecting God in our lives can lead to gospel conversations where we may have the opportunity to share our faith clearly.

Developing a life of prayer and dependence upon God helps us to see that God is a work and allows us to acknowledge Him when our prayer is answered. As we pray, we are empowered by the Holy Spirit to live as God calls us. As we are empowered by God's Spirit, we acknowledge that God is active in some of the darkest places we can imagine on a daily basis. The Spirit enables us to walk in wisdom toward those who don't know Him, recognising the opportunity to speak and the time to be silent and let our life be the witness of doing good work.

There is a wealth of practical application in Martin's work that is easily applied to daily living, our employed work, or volunteering activities. The call to holy living, prayer and submitting to the empowering work of the Spirit is vital if we are going to develop a lifetime ministry mindset. We never arrive at perfection this side of heaven, and Martin reminds us to keep seeking God no matter where we find ourselves in life serving and volunteering.

Mark Greene in *Thank God it's Monday: Flourishing in Your Workplace* explores how the workplace should be equally held up as a valid expression of ministry as is the work that vocational ministers do in the church. This idea should also hold weight around the idea of volunteering and the service of others. Employed work is a place where Kingdom values should be lived out to help bring transformation to our world by doing good work, reflecting God's desire for humanity to flourish, and be a witness to God's grace in front of our co-workers.

Greene encourages us to be God's witnesses every day in the world in which He has called us live and work. Whether we are in employed work, volunteering, or living our life caring for family, friends, and community, all are expressions of God's activity in the world.

Greene covers a wide range of material from a short exploration of a theology of work, through to the importance of excellence in our work, and the value of building relationships in love. He offers practical advice in relating to those in authority in the workplace, not carrying grudges or undermining authority, and finally how to manage authority as a boss or leader. These issues challenge people every day in one way or another. Whether that be in their employment, volunteer activities or simply living out our lives in our homes and communities.

Developing healthy perspectives around how we relate and engage together is key to doing good work and living as a witness to Jesus no matter what environment we find ourselves in. We are all called to be witnesses to all that God has done and continues to do in the world, living our lives well could be the first step in opening that conversation with those we engage with.

How we view and interpret our work is vital, learning to engage with our co-workers, clients, bosses, or subordinates is vital. Seeing people as God sees them is the challenge in the cut and thrust of everyday life, seeing people as God's image bearers is key. Learning to listen carefully and understanding their need and pain points are key to caring for people. At work or at play we meet people who struggle and have many needs, listening may be the first step in communicating God's love to them, we can then pray for them and for an opportunity to share about God's love.²⁰ Greene reminds the reader of the following, "God is at work at work. He is

20. Greene, Mark., Thanks God it's Monday: *Flourishing in Your Workplace*. Edinburgh, Scotland., Muddy Pearl, 2019., 66-68.

in the business of bringing His purposes to completion in us, through us and through the people around us, at home and at work and in volunteer service.²¹

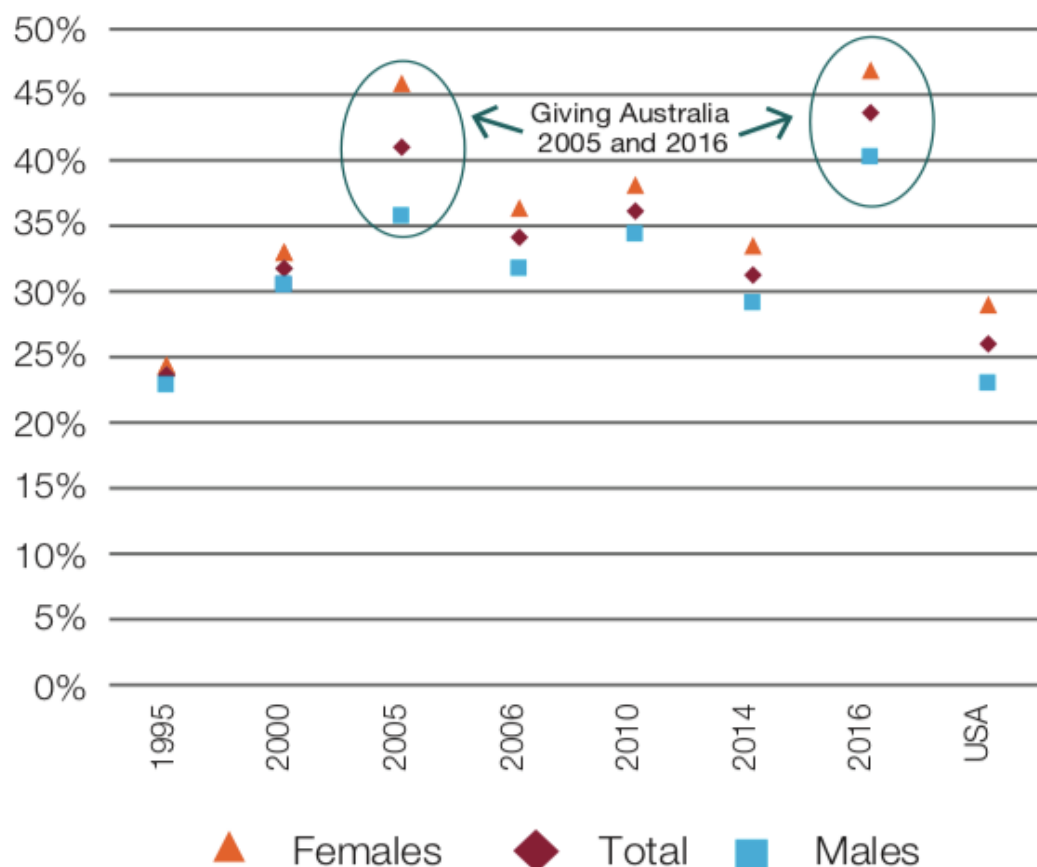
Volunteers, Current and Future Trends

There have been numerous surveys into volunteering in Australia. However, the analysis of the data seeking to establish consistent trends has been difficult and infrequent. The two main dataset sources have been the Australian Bureau of Statistics (ABS) General Social Survey and the Giving Australia surveys conducted in 2005 and 2016.

The Support Report: The changing shape of giving and the significant implications for recipients (June 2018) by John McLeod of JBWere, provides an excellent overview of the Australian charitable sector and brings together data from the Australian Bureau of Statistics and the Giving Australia surveys on volunteering as part of the overall report. It is important to note the Giving Australia surveys show higher results in relation to volunteering, due to a broader set of questions being asked, leading to broader definitions and understanding of volunteering by those who participated in the survey.

Despite the differing datasets, it is worth noting the plateauing and likely fall in volunteer participation rates overall. It is interesting to note higher female participation rates than males, but there is a narrowing of the gap. However, more research will need to be conducted to understand the trends at more significant levels (Figure 2).

21. Greene, Mark., Thanks God it's Monday: *Flourishing in Your Workplace*, 39.



Source – ABS, Giving Australia 2016, philanthropyroundtable.org, JBWere Philanthropic Services

Figure 2. The Support Report 2018 survey comparison. Chart comparing the Australian Bureau of Statistics General Social Survey results on volunteering and the Giving Australia survey on volunteering in 2005 and 2016.

According to the Australian Bureau of Statistics and Giving Australia 2016 reports, the peak age for volunteering is 35-44 with participation rates over 50%. This contrasts with 15–24-year-olds and 25-34-year-olds who have lower participation rates, with fewer than 40% engagement (Figure 3)²². Organisations will need to address the issue of low participation rates among young people in order to maintain current volunteer participation rates in Australia in the long term.

22. McLeod, John, The Support Report, June 2018., Melbourne, Australia: JBWere, 2018, 8.

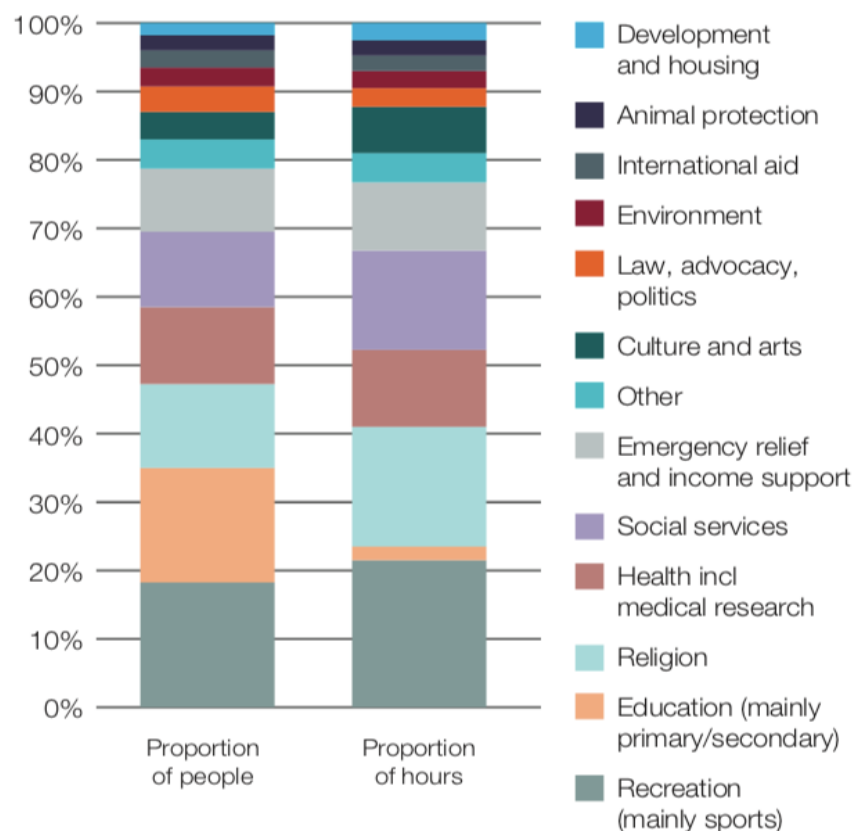


Source – ABS, Giving Australia 2016, philanthropyroundtable.org, JBWere Philanthropic Services

Figure 3. Volunteer participation rates. Chart comparing volunteer participation rates against age range in Australian Bureau of Statistics General Social Survey results on volunteering and the Giving Australia survey on volunteering in 2005 and 2016.

The Support Report identified recreation (mainly sport) and religious organisations as leaders in both the number of volunteers and the number of hours given, yet education has the largest number of volunteers, with much fewer hours served. There is also a skew in the age of volunteers depending on the cause. For sport, participation peaks in the 35-54 age bracket, while primary and secondary education volunteering peaks at 35-44, which aligns with the age of most parents (but certainly not all) with school-age children. Religious organisations see the opposite

taking place with the weakest support at 35-54 but peaking with those over 65, many of whom are retired and thus have more time on their hands and a wish to serve more fully (Figure 4).²³ In the Young Life Australia context, the largest cohort of volunteers is in the 15-24 age bracket with volunteers committing three to five hours per week. There is a significant drop of engagement in the 25-34 age group due to family and work commitments, with a re-emergence in the 45-54 age group. As volunteers re-engage, they generally are involved with a local area committee or serve for a week at a youth camp.



Source – Giving Australia 2016, JBWere Philanthropic Services

Figure 4. Proportion of people volunteering and proportion of hours spent volunteering by sector.

23. McLeod, John, The Support Report, June 2018, 9.

The State of Volunteering in Australia: Help Create Happiness report, released in 2016 by Volunteering Australia, provides an excellent overview of domestic volunteering. The report details the trends, demographics, challenges, and successes in the volunteering sector.

The report investigates four key questions:²⁴

1. Are current volunteer engagement and management practices appropriate for the future volunteer engagement?
2. Is there alignment between the types of roles volunteers want to undertake, the sectors they are interested in, and the needs of volunteer-involving organisations?
3. What is the appropriate framework to support informal volunteering?
4. What are the necessary steps that need to be taken to future-proof volunteering?

The report identifies seven key findings:²⁵

1. There is a disconnect between roles that people are interested in and the roles that organisations are offering.
2. There is misalignment between the sectors that volunteers are interested in contributing to, and the sectors which have the most positions available.
3. Informal volunteering is sometimes sought, being time willingly given for the common good, and takes place outside the context of a formal organisation.

24. Volunteering Australia, *State of Volunteering in Australia, April 2016.*, Canberra, ACT: Volunteering Australia, 2016 <https://www.volunteeringaustralia.org/wp-content/uploads/State-of-Volunteering-in-Australia-full-report.pdf> Retrieved 12th November 2018, 2.

25. Volunteering Australia, *State of Volunteering in Australia*, vii-x.

4. The barriers to volunteering include lack of flexibility, personal expenses incurred, lack of reimbursement for out-of-pocket expenses, and often complicated administrative requirements that are required for compliance.
5. Organisations generally lack suitable resources, both human and financial, which can inhibit their capacity to engage volunteers and overcome the barriers.
6. Organisations are not responding to volunteers quickly enough about volunteering opportunities.
7. Online recruitment methods and volunteering roles could complement the needs of future volunteers.

The report presents some potential solutions, which may help volunteers and organisations work together to achieve better outcomes. Two of the most practical solutions presented in the report pertain to the fourth key finding on barriers to volunteering. They are the need for an organisation to advocate for the reduction of administrative burdens for volunteers and organisations alike, as well as exploring how organisations may engage virtual volunteers to accommodate the need for flexibility, as well as leveraging services which volunteers may already pay for, such as internet services.²⁶

The Youth Volunteering in Australia: An Evidence Review report released in 2015 by the Australian Research Alliance for Children and Youth (ARACY) clearly indicates adolescents and young adults do volunteer in the community in both formal and informal contexts.²⁷ This report defines young people as someone aged 12-25.²⁸

26. Volunteering Australia, *State of Volunteering in Australia*, ix

27. Walsh, L., Black, R. *Youth volunteering in Australia: An Evidence Review 2015*. Report prepared for the Australian Research Alliance for Children and Youth, 14-15.

28. Walsh, L., Black, R. *Youth volunteering in Australia*, 11.

The report recognises many benefits to adolescents and young adults who volunteer. They cover personal, social, and societal, which include relationship-building, enhancing career prospects, developing skills and knowledge, as well as building community capacity and making a difference in the lives of individuals and the wider community. Young people's motivations for volunteering appear to be linked to several factors including socioeconomic status, gender, education, ethnicity, and opportunity, which all play a role in their thinking. Volunteering allows people to meet new and diverse people who may carry similar values and interests.²⁹

The report additionally identifies that there is a gap in the research around young people volunteering in relation to cultural diversity and understandings of volunteering in different cultures. It identifies that volunteering in other cultural groups may go unreported or unrecognised as it is simply a part of the culture to care for others and is not done through a formal organisation.³⁰ The report does not address how a person's faith or belief structures contribute to their participation in volunteering activities.

Father and son team Thomas and Jonathan McKee produced a useful book on the subject of volunteering, *The New Breed: Understanding and equipping the 21st century volunteer*. Although written in 2012, the material covered in this book is helpful, practical and still very relevant today. It is divided into four sections that address the recruitment of volunteers, managing volunteers, leading volunteers, and finally resources to help equip volunteer managers.

Chapter Four is applicable in that it does not simply address one demographic of volunteer. It is important to identify not only younger volunteers, but tap into a whole generation of older people in the community who are coming into retirement and are skilled, able, and

29. Walsh, L., Black, R. *Youth volunteering in Australia*, 18-19.

30. Walsh, L., Black, R. *Youth volunteering in Australia*, 10.

willing to volunteer as they have increasing time on their hands and want to help. It is also important to note that organisations will need to work out how these different generations can work together to serve the cause they are committed to, including the issues of physical demands, time, and skill sets.³¹

The McKee's have clearly identified that the nature of volunteering has changed. This change is consistent with how society has changed socially, economically, and technologically. Volunteering has moved from a skills-based model – volunteers being told what to do, to a knowledge-based model – the volunteer having the skills and knowledge so “let me make the decisions.” Hence, volunteers are looking to be engaged and empowered in new ways as they seek to contribute to society. This new breed of volunteer is looking for flexibility, they are cause-driven, team players who seek to be led, not managed, and want to be part of the decision-making process, on the proviso it does not take too long.³² Young Life Australia has experienced this change in how some volunteers choose to engage and participate in the organisation.

Section two, chapter eight provides some insightful advice on how to manage or dismiss high-maintenance volunteers. The authors highlight the key to doing this successfully is having a clear position description before the volunteer begins their service, so that all parties are accountable and agree on the scope of work and the necessary boundaries, which enables the volunteer manager to provide clear feedback and direction as required.³³

31. McKee, Jonathan., McKee, Thomas., *The New Breed: Understanding and equipping the 21st century volunteer*, 2nd Edition., Group, 2012, 63.

32. McKee, Jonathan., McKee, Thomas., *The New Breed*, 63-87.

33. McKee, Jonathan., McKee, Thomas., *The New Breed*, 159-176.

Using case studies, the McKee's provide a set of diagnostic questions to help build volunteer teams:³⁴

1. What's our mission?
2. What's our vision?
3. How am I building community?
4. How am I training my volunteer team?

These questions may not be new for experienced leaders, yet they are appropriate reminders for people who lead volunteer teams. This is a question Young Life Australia continues to wrestle with as local area teams navigate the change in community expectations and people feel time poor. There are differing expectations as to how community is built, how much time to spend together and how community functions in order to deliver the mission and vision.

Section four provides several useful forms and resources to aid leaders in setting up volunteers for success as well as tools to help manage volunteers as individuals and teams.

The MIT Slone Management Review report titled *What Makes Work Meaningful – Or Meaningless (2018)* indicates there are several factors, which contribute to people finding work meaningful in the workplace. On the most part, people find their own meaning in the workplace, but it is something that leaders and organisations can contribute to in significant ways, which in turn may lead to greater employee satisfaction, which is important for both businesses and volunteer organisations.

- People want to understand the broad purpose of the organisation and its contribution to society or the environment.

34. McKee, Jonathan., McKee, Thomas., *The New Breed*, 215.

- People want to know how their job contributes to the organisation's broader purpose or how it serves a wider, societal benefit.
- Jobs comprise a wide range of tasks and people want to understand how their list of tasks contribute to the job and to the purpose of the organisation overall.
- People want interactions with others who benefit from their work, and they want to be engaged in an environment of supportive interpersonal relationships.

The challenge for leaders is to create a supportive, respectful, and inclusive environment where people understand the purpose of the organisation, the role and contribution individuals play in contributing to a better society, and how they are making this contribution with others.³⁵

What is clear is that people of all ages do, and are willing to volunteer, but there may be a plateauing in the Australian context, or alternatively how there is change in the way people are volunteering. If this change is happening, it may make it harder to record how people are volunteering and further specific research needs to be done in this area to gain more insights.

This plateauing may also be as a result of how organisations are recruiting volunteers. With the emergence of the digital environment, organisations may need to review their recruitment strategies and how they recruit across different platforms to people in different life stages. Young people will be seeking and responding to volunteer opportunities on different digital platforms and in different ways to older people who are coming into retirement.

Another key change in volunteering is the shift from a skills-based to a knowledge-based environment. This may be reflected in the types of roles that volunteers are looking for, the desire for flexibility, and the time restraints and pressures that volunteers feel.

35. Bailey, C., Madden, A., *What Makes Work Meaningful – Or Meaningless*. MIT Slone Management Review, 58-60.

A clear gap in the research is the connection between volunteering and faith-based organisations. Unfortunately, there was very little current research addressing this issue.

A report produced by Deloitte Access Economics on behalf of the Study of the Economic Impact of Religion on Society (SEIROS) in 2017 titled *Economic Values of Donating and Volunteering Behaviour Associated with Religiosity* found that religious people are more likely to volunteer and donate financial resources than non-religious people, which supports other data on this subject.³⁶ The report also found that people who became religious as an adult, but were not religious as a child, were 25 percent more likely to volunteer than a person who remains unreligious and have a 23 percentage point higher likelihood of becoming a donor compared to the person who remains unreligious.³⁷ This increase in volunteering and donating behaviour is estimate to contribute \$481 million of value to the Australian community.³⁸ However, this report identified a lack of up-to-date Australian data in relation to how faith impacts volunteering behaviour and there is no current data on the quantification of the economic value of volunteering and donating behaviour associated with faith engagement.³⁹

Developing a training offering using a Biblical theology of work and a lifetime vision for reaching young people may be a key tool in supporting younger volunteers in Young Life Australia. It is likely to encourage younger volunteers to think long term about how they serve

36. SEIROS, *Economic Value of Donating and Volunteering Behaviour Associated with Religiosity* 2017. <https://www2.deloitte.com/content/dam/Deloitte/au/Documents/Economics/deloitte-au-economics-donating-volunteering-behavior-associated-with-religiosity-01062018.pdf> Retrieved 11th July 2020, 24.

37. SEIROS, *Economic Value of Donating and Volunteering Behaviour Associated with Religiosity* 2017, 24.

38. SEIROS, *Economic Value of Donating and Volunteering Behaviour Associated with Religiosity* 2017, 25.

39. SEIROS, *Economic Value of Donating and Volunteering Behaviour Associated with Religiosity* 2017, 1.

young people and Young Life Australia across a variety of roles, offering skills at one point and knowledge at other points in their volunteer commitment across different life stages.

The Not-For-Profit Sector in Australia – an Overview

There are approximately 600,000 not-for-profits in Australia with the bulk of these being small non-employing organisations which largely rely upon volunteers to deliver their services to the community. This number includes sporting clubs and all manner of small health and environmental organisations.⁴⁰

The Australian Charities Report 2018 produced by the Australian Charities and Not-For-Profits Commission (ACNC) provides a comprehensive overview on the Australian charitable sector and focuses on the more than 48,300 registered charities with the ACNC who submitted their Annual Information Statement in the 2018 reporting year. As of June, that year, there were 56,263 registered charities⁴¹ and of these, more than 8,600 (18%) were registered as Basic Religious Charities (BRC) which do not need to report financial information.⁴²

The report identified the most common types of charities in Australia as being religious (30%) followed by primary and secondary education (19.7%), then social services (10.8%).⁴³

40. QUT Business School, The Australian Centre for Philanthropy and Non-profit Studies. *Current Issues Information Sheet 2014/4., The Not for Profit Sector in Australia: Fact Sheet* [http://eprints.qut.edu.au/75397/4/75397\(updated\).pdf](http://eprints.qut.edu.au/75397/4/75397(updated).pdf) Retrieved 10th March 2019, 1.

41. Australian Charities and Not-for-profits Commission. *Australian Charities Report 2018*. <https://www.acnc.gov.au/tools/reports/australian-charities-report-2018> Retrieved 8th June 2020, 35.

42. Australian Charities and Not-for-profits Commission. *Australian Charities Report 2018*, 4.

43. Australian Charities and Not-for-profits Commission. *Australian Charities Report 2018*, 7.

Registered charities had a combined revenue of \$155.4 billion⁴⁴, however religious charities only make up \$4.22 billion of the charitable sector’s total revenue.⁴⁵

The Australian charitable sector is measured by total revenue from all sources of income and broken down into six categories. The table below shows the detailed measure of size by revenue of the charitable sector as a percentage (Figure 5).⁴⁶

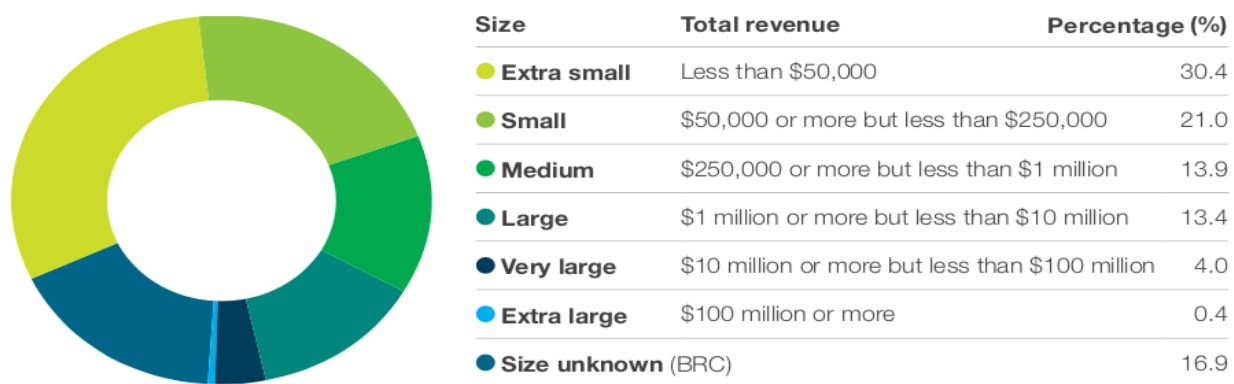


Figure 5. Measure of revenue by size of charity by percentage. Australian Charities and Not for Profit Commission, Australian Charities Report 2018.

Around two in every three charities (65.3%) have under \$1 million per year of revenue. The largest fifty charities by revenue accounted for over one third of the entire sector’s revenue.⁴⁷ The charity sector holds \$323.6 billion in total assets.⁴⁸

The charitable sector employs 1.3 million people or approximately 10% of all Australian employees. Of these, over one third (37.2%) are employed full-time, and a high proportion of

44. Australian Charities and Not-for-profits Commission. *Australian Charities Report 2018*, 12.

45. Australian Charities and Not-for-profits Commission. *Australian Charities Report 2018*, 22.

46. Australian Charities and Not-for-profits Commission. *Australian Charities Report 2018*, 4.

47. Australian Charities and Not-for-profits Commission. *Australian Charities Report 2018*, 12.

48. Australian Charities and Not-for-profits Commission. *Australian Charities Report 2018*, 13.

staff are employed part-time (35.4%) or on a casual basis (27.5%). Nearly half of all charities have no paid staff and are completely volunteer run. It is estimated that charities drew upon the efforts of 3.7 million volunteers. Extra small charities have thirty-five volunteers for every employee, in comparison to extra-large charities which have 0.4 volunteers for every employee. The chart below shows the proportion of volunteers compared to employed staff across all charity sizes (Figure 6).⁴⁹

Note: Charities report employee numbers based on the last pay period. Volunteer numbers are based on the entire year.

Size	Total number of volunteers	Total number of staff	Number of volunteers for each staff member
Extra small	279,331	8,038	34.8
Small	344,625	14,767	23.3
Medium	523,786	44,816	11.7
Large	1,377,971	225,508	6.1
Very large	554,582	436,133	1.3
Extra large	202,634	563,167	0.4
Unknown – BRC	489,251	17,962	27.3
Total	3,772,180	1,310,409	2.9

Figure 6. Proportion of total volunteers by staff against charity size. Australian Charities and Not for Profit Commission, Australian Charities Report 2018.

It is important to note that the Not-for-Profit sector is growing, which will require organisations to be recruiting and training increasing numbers of volunteers to meet the demand for their services. The major challenge for faith-based organisations is their volunteers are generally at the older end of the age range and they will need to adapt their recruitment and training models to potentially attract younger volunteers.

49. Australian Charities and Not-for-profits Commission. *Australian Charities Report 2018*, 10-11.

Young Life Australia is well positioned as a large charity in the Australian context with revenues exceeding one million dollars but less than ten million dollars and has a volunteer to staff ratio of 11.1, which is above the average for comparable organisations. With a healthy ratio of volunteers to staff, Young Life Australia has a clear opportunity to train and equip significant numbers of staff and volunteers. The training should not just build the necessary skills and ministry philosophy required to help volunteers deliver its programs but should build insight and knowledge of a theology of work which may impact their thinking around how they develop a lifetime of ministry philosophy and prioritise their time and energy to volunteering throughout their lives.

Work, Technology, and the Digital Revolution

Over the last 10-15 years, disruptive forces have changed the face of work and is driving it to a new future. Globalisation, innovations in technology, a more competitive landscape, and digitisation have all converged to transform the world of work across all industries. With data rates exploding, capturing the data, and interpreting that information has spawned a whole new and lucrative industry.⁵⁰

Klaus Schwab reflects upon these changes in his book *The Fourth Industrial Revolution* (2016) and reflects upon his experience as the Chairman of the World Economic Forum. Schwab looks at the unparalleled impact of developments in the material sciences, digital technology and biology along with how robotics, artificial intelligence, the internet of things, and

50. Korn Ferry Institute. *The Self-Disruptive Leader*,. Los Angeles, California: Korn Ferry Institute, 2019 <https://www.kornferry.com/self-disrupt> Retrieved 12th November 2019, 4.

developments in neuroscience, are changing not only how we work and where we work, but also our society and our contribution as humans.

From a broad societal perspective, the world has changed significantly. With the emergence of individualisation and the ‘me-centred’ society, new forms of community have emerged and continue to be introduced. Previously, geography has been the main driver of community engagement, but now communities are being driven by personal projects, individual values and specific interests, supported by the revolution of digital technology and social media use. These forums are allowing people to connect one-to-one and one-to-many in new ways, enabling people to maintain relationships across distance and time, so that even the most isolated person can connect socially with an interest group via online communication channels.⁵¹

While the digital revolution brings many benefits to empower people, it can be used to act against the community's interests in varying degrees. In the wrong hands, while engaging segments of a community, it can clearly exclude others and force social groups, interest groups, governments, and companies to skew decision-making and act against the best interest of the wider community. Digitisation empowers both positive and negative groups within the community, giving voice to a variety of voices.⁵²

Schwab presents two pivotal questions. How will we use technology to empower people and not replace them? And how will we manage the ethical and moral boundaries that will be blurred as we learn to adopt and apply these new technologies? Schwab values people, their qualities, and their intelligence. He identifies that we will need the best of people, with all their

94. 51. Schwab, K, *The Fourth Industrial Revolution.*, Geneva, Switzerland: World Economic Forum, 2016,

52. Schwab, K, *The Fourth Industrial Revolution*, 96.

diversity of thought, culture, and human experience, if we are going to master the fourth industrial revolution – or indeed, it may master us.⁵³

Schwab takes a deeper look at twenty-three major shifts that business leaders anticipate will transform our world by 2025. Some of these shifts are already upon us, including wearable internet technology, big data for real-time decision-making, driverless cars, smarter smart phones in our pockets, blockchain technology, 3D printing technology, and the online connected home.⁵⁴

The digital revolution is fundamentally changing the way we live, work, play, and engage together. With this revolution unfolding before our eyes at this time in history, faith-based organisations will need to continue to adapt and find new ways to engage volunteers and deliver their services to specific target groups.

Young people are digital natives, have grown up with mobile devices as their constant companion, and are at home in this space. It is interesting to note that the so-called ‘millennials’ (1980-1995) are not included in this societal segment. Rather, it is Generation Z (1996 up to and including 2010) along with Generation Alpha (which begins from 2011) who comprise the digitally native groups within our society.

Using digital tools to recruit volunteers and create new forms of community will be a serious challenge, and one that faith-based organisations may struggle to connect with as the ministry model in these types of organisations are usually about physical presence as the key model for programs delivery. Individuals, organisations, nations, and the global community will need to adapt and work together to find new ways to live life in meaningful ways.

53. Schwab, K, *The Fourth Industrial Revolution*, 106-115.

54. Schwab, K, *The Fourth Industrial Revolution*, 120-173.

Conclusion

As demonstrated, there has been a wealth of research produced covering the four main themes of a Biblical theology of work, current and future trends around volunteering, the Australian not-for-profit sector, and the impact of technology and the digital revolution. However, there are significant gaps in the research around a theology of work in relation to volunteering and how faith impacts and informs volunteering behaviour in an Australian context.

This gap in the current research provides an opportunity for Young Life Australia to develop a training module building upon a developed theology of work to equip volunteers for a lifetime of ministry to young people, in and beyond their service with Young Life Australia. It will also provide an opportunity for Young Life Australia to monitor the longevity of its volunteers over the next five to ten years and see if there is an increased level of commitment to reaching young people.

In the Australian charitable sector, Young Life Australia is well positioned to deliver and monitor training to its volunteers, as the organisation currently has a variety of delivery modes from face-to-face and online learning platforms, partnered with strong supervision of volunteers by paid staff in the communities where the charity operates.

It is certainly true to observe that the world is changing at a rapid pace and the needs of individuals and of organisations are shifting quickly. Charities, Not-for-Profits, Non-Government organisations and other related groups will need to respond to the dynamic nature of digital disruption and instantaneous online communications and learn how to tap into this new way of operating to their advantage. Young Life Australia is no exception.

Organisations of all shapes and sizes will need to be aware of the fundamental needs and wants of the human workforce, to be able to continue to provide meaningful and fulfilling work

that brings purpose and hope in this time of dramatic change. It is beneficial for all, not to reduce the contribution of individuals to merely undertaking a set of tasks that need to be completed – but rather to make a real and tangible difference as the result of their efforts.

CHAPTER FOUR

THE PROJECT NARRATIVE

This chapter will provide the commentary of the process where the training project moved from the ideation stage, to a practical delivery model of the material to a group of Young Life Australia volunteers and staff. Note that the initial goal was to deliver the training material in two different face-to-face settings. The first, being a small group of volunteers and staff in a local community who were working with young people on a weekly basis. The second, was to present the material over a weekend at one of Young Life Australia's annual volunteer leadership gatherings. However, due to the global COVID-19 pandemic effecting the world during 2020 and 2021, many of the regular activities that Young Life Australia operated were suspended due to government public health orders that restricted people moving and gathering in the community. Therefore, the material will be delivered in a digital format via email for personal use and reflection for participants.

This digital structure for delivery of the course content was not preferred, as it was a missed the opportunity to engage with participants after each session on a personal level and answer further face-to-face questions. It also removed the opportunity for participants to further their engagement with the material in discussion with other participants over meals and free time. However, despite the limitations, the digital format did provide me with sufficient data to assess the value of the material and make meaningful conclusions.

Goals and Objectives of the Project

The first goal of this thesis project was to explore how Young Life Australia can use a Biblical theology of work to recruit and retain volunteers and help them integrate their vocational call to their ministry among young people as well as developing a ‘whole of life’ ministry culture.

By providing a resource to help equip volunteers and bi-vocational staff develop a whole of life ministry vision, it was hoped that this may add a robustness to their personal ministry framework and contribute to a culture of long-term engagement, with Young Life Australia specifically, and ministry opportunities generally.

This material is not designed to be a comprehensive review or guide, but to inform, engage, and provide reflection opportunities to help participants integrate the information into their lives and help them to develop a lifetime of ministry culture. A second goal was to support volunteers as they develop a vision for working among unchurched young people, no matter if they are in formal volunteering roles, employed work, or encountering young people in their general context of life.

Assisting people to apply a theology of work effectively will hopefully help to influence the culture, not just within individuals, but within Young Life Australia as people model how they can continue to engage with young people through different stages of their own lives. How they serve may change, but that they continue to serve will be key.

Baseline Online Survey – October 2018

During October 2018, an online survey was conducted with the purpose of gathering baseline information on what Young Life Australia volunteers know and understand about the

Biblical view of work and the value of volunteering for the organisation. The purpose was to gather information on what type of training or teaching volunteers had received, and where they had received that guidance. Finally, the survey was designed to gauge people's interest in receiving a short online course or other informational resource that would help to inform and educate them around the Biblical perspective of work (see Appendix A).

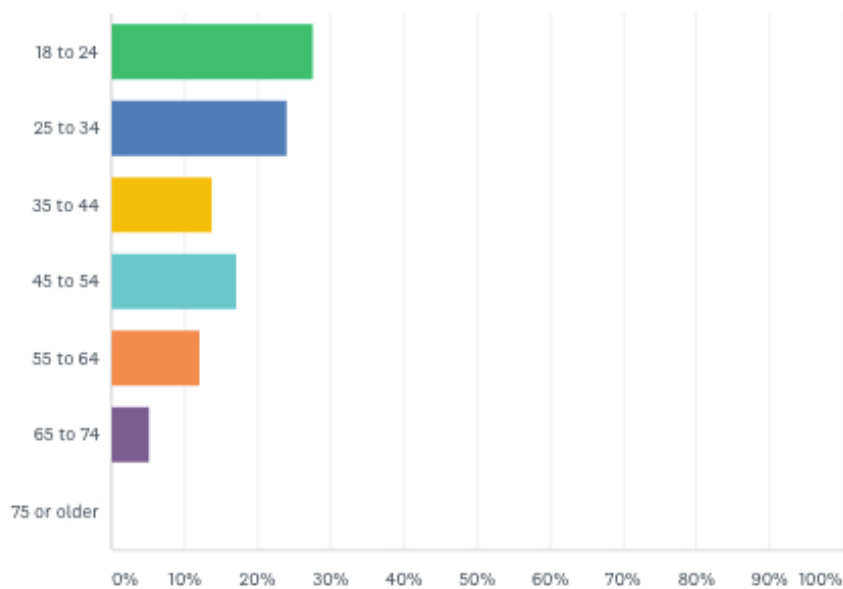
A list of 165 active volunteers was randomly selected from the Young Life Australia database, of which 58 people participated. The criteria for selection was as follows:

1. Volunteers were active in the organisation during the last twelve months.
2. Their activity could include involvement in any of the following areas of ministry:
 - a. Board engagement,
 - b. Serving at a Young Life Australia camp running for a minimum of five consecutive days,
 - c. Weekly or bi-weekly service in Young Life Australia's regular school, outreach, or discipleship programs,
 - d. Involvement on an area (branch) committee supporting 'coal face' ministry in a local community,
 - e. Participation in any of Young Life Australia's seventeen ministry locations across Australia.
3. They needed to be a minimum of eighteen years of age.

Overall, this survey provided insightful baseline information on what Young Life Australia volunteers understand about how their Biblical view of work and volunteering interacts with their daily world.

Question one asked participants their gender. There was a relatively even balance of male to female participation rates in the survey, with twenty-eight been female and thirty been male. Question two asked for age demographic information. The largest age cohort was 18-34 years old with thirty participants in this age grouping followed by two groups of older people being 45-64 year old's with seventeen participants (Figure 7).

Answered: 58 Skipped: 0



ANSWER CHOICES	RESPONSES	
18 to 24	27.59%	16
25 to 34	24.14%	14
35 to 44	13.79%	8
45 to 54	17.24%	10
55 to 64	12.07%	7
65 to 74	5.17%	3
75 or older	0.00%	0
TOTAL		58

Figure 7. Participant response to question 2 in baseline survey. Vertical axis is the participants age range and horizontal axis is the percentage of participants response.

Question three asked the participants how long they had been volunteering with Young Life Australia. Ten participants had served for eleven years or more and a further eleven participants had served from six to ten years. This shows that Young Life Australia has demonstrated the ability to retain volunteers, for the longer term, which contributes to reducing the overall costs of training and onboarding new volunteers. It also allows the organisation to effectively support new volunteers by providing adequate supervision and capacity to model what long-term commitment can look like in an organisation, which in turn supports the organisation to achieve its mission and vision (Figure 8).

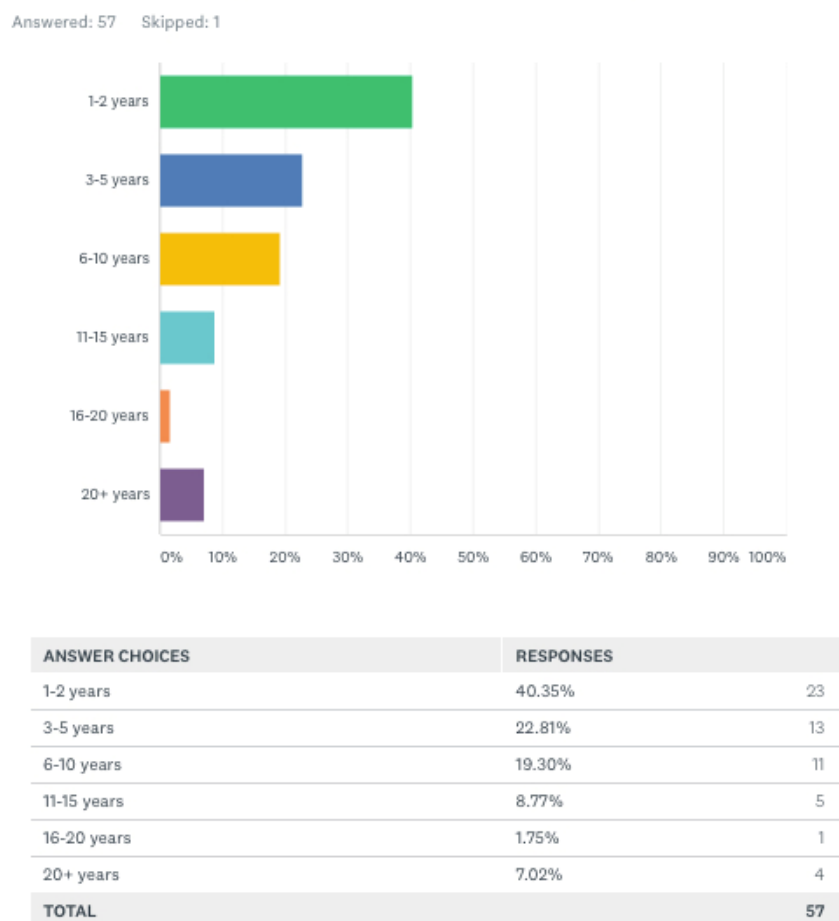
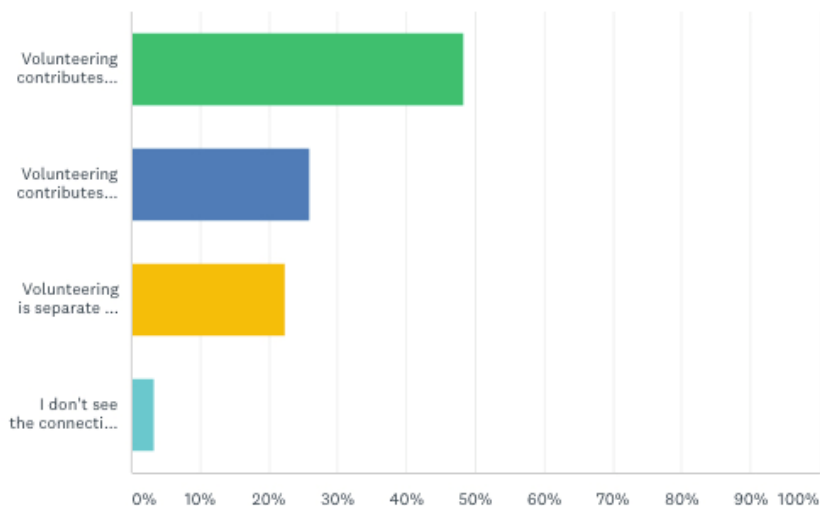


Figure 8. Participant response to question 3 in baseline survey. Vertical axis is the participants years of service and horizontal axis is the percentage of participants response.

Question four asked participants about their employment status. Seventeen participants were paid full-time, thirteen paid part-time, seven were either self-employed or students and five stated they were retired.

Question five asked participants which statements best described their view of volunteering and its integration within the purpose and meaning of work. Twenty-eight participants identified that volunteering greatly contributes to their purpose and meaning of work. Fifteen indicated that their responses somewhat contributed, while thirteen saw it as a separate thing, and two saw no connection at all (Figure 9).

Answered: 58 Skipped: 0



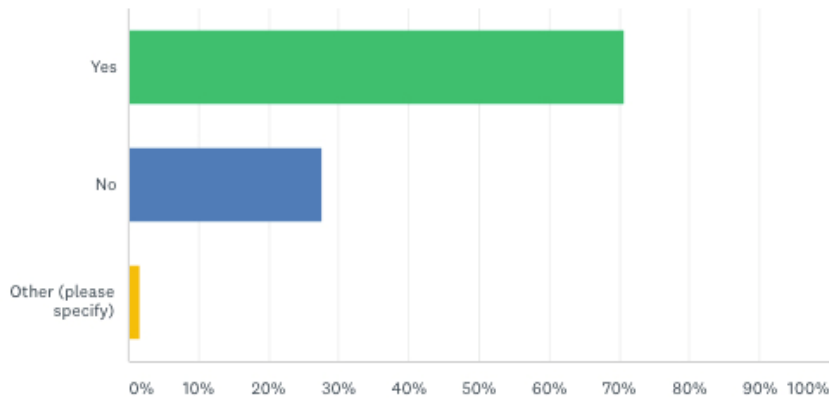
ANSWER CHOICES	RESPONSES	
Volunteering contributes greatly to the purpose and meaning of work	48.28%	28
Volunteering contributes somewhat to the purpose and meaning of work	25.86%	15
Volunteering is separate to the purpose and meaning of work	22.41%	13
I don't see the connection between volunteering and the purpose and meaning of work	3.45%	2
TOTAL	58	

Figure 9. Participant response to question 5 in baseline survey. Vertical axis is the participants ranking of value volunteering contributes and horizontal axis is the percentage of participants response.

Question six asked participants if they understood the distinction between the Biblical view of work and employment. Forty-one participants said they understood the distinction, sixteen answered that they did not, and one participant responded ‘other’.

Given that the survey participants are actively engaged in ministry among unchurched young people with Young Life Australia, it was not surprising that their perceived knowledge and understanding of Biblical work may be high, given their level of engagement in ministry activities generally. They may also be more likely to engage in churches and other environments where teaching on these issues could be relatively high. However, sixteen people indicated that they were unable to make the distinction between a Biblical view of work and employment (Figure 10).

Answered: 58 Skipped: 0



ANSWER CHOICES	RESPONSES	
Yes	70.69%	41
No	27.59%	16
Other (please specify)	1.72%	1
TOTAL		58

Figure 10. Participant response to question 6 in baseline survey. Vertical axis is the participants response and horizontal axis is the percentage of participants response.

Question seven asked the participants how they viewed their service to God in their place of work or education. The results showed the participants are actively engaged in their employed work or educational environments and are working hard to do well in their endeavours. Participants are actively seeking to live out their faith in their own personal situations and to share their faith with colleagues when opportunity arises (Figure 11).

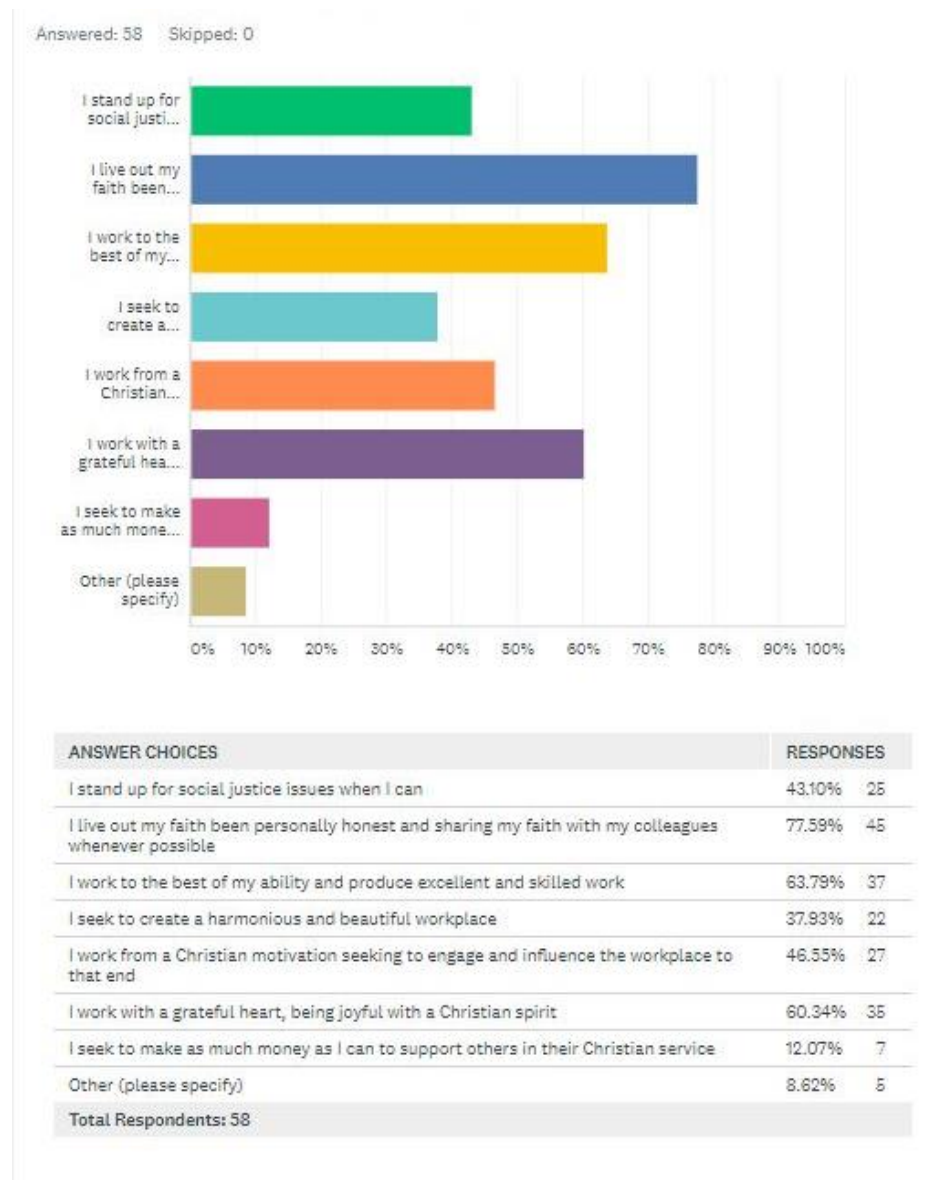


Figure 11. Participant response to question 7 in baseline survey. Vertical axis is the participants response and horizontal axis is the percentage of participants response.

Question eight asked participants which phrases they associate with God’s view of work; they could choose from seven options. The results reflect the majority of participants understand that purpose, meaning and work are part of God’s design, but also see there are significant issues in relation to meaning and purpose of work. Eleven participants were unsure or had not thought about these issues (Figure 12).

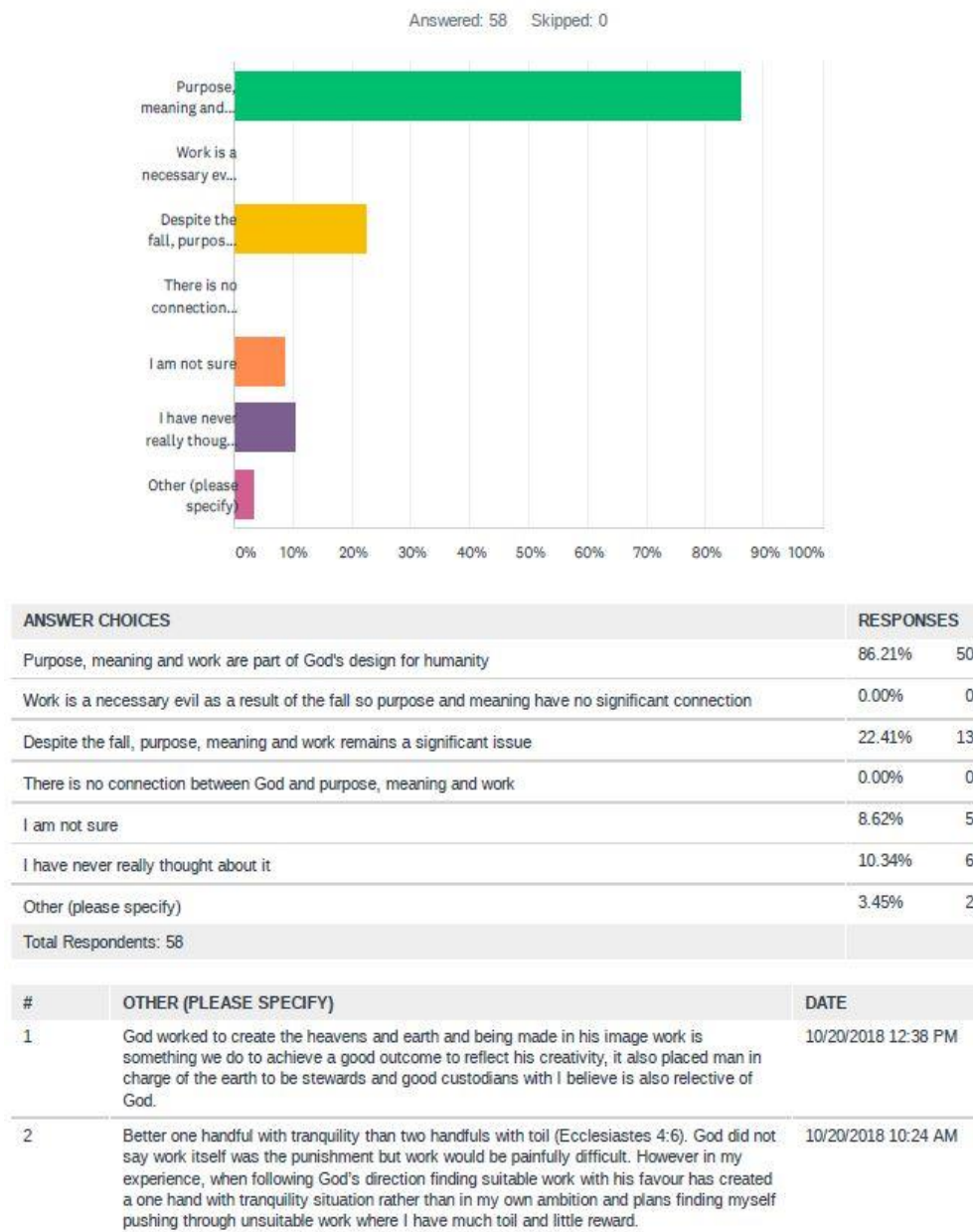


Figure 12. Participant response to question 8 in baseline survey. Vertical axis is the participants response and horizontal axis is the percentage of participants response.

Question nine asked participants what forums they had received Christian teaching about work; they were given seven options and could choose more than one. The most common response was church, or a Bible study group followed by podcasts/online content and Young Life Australia. Some participants identified formal study at a Bible school and informal discussion in the ‘Other’ response area (Figure 13).

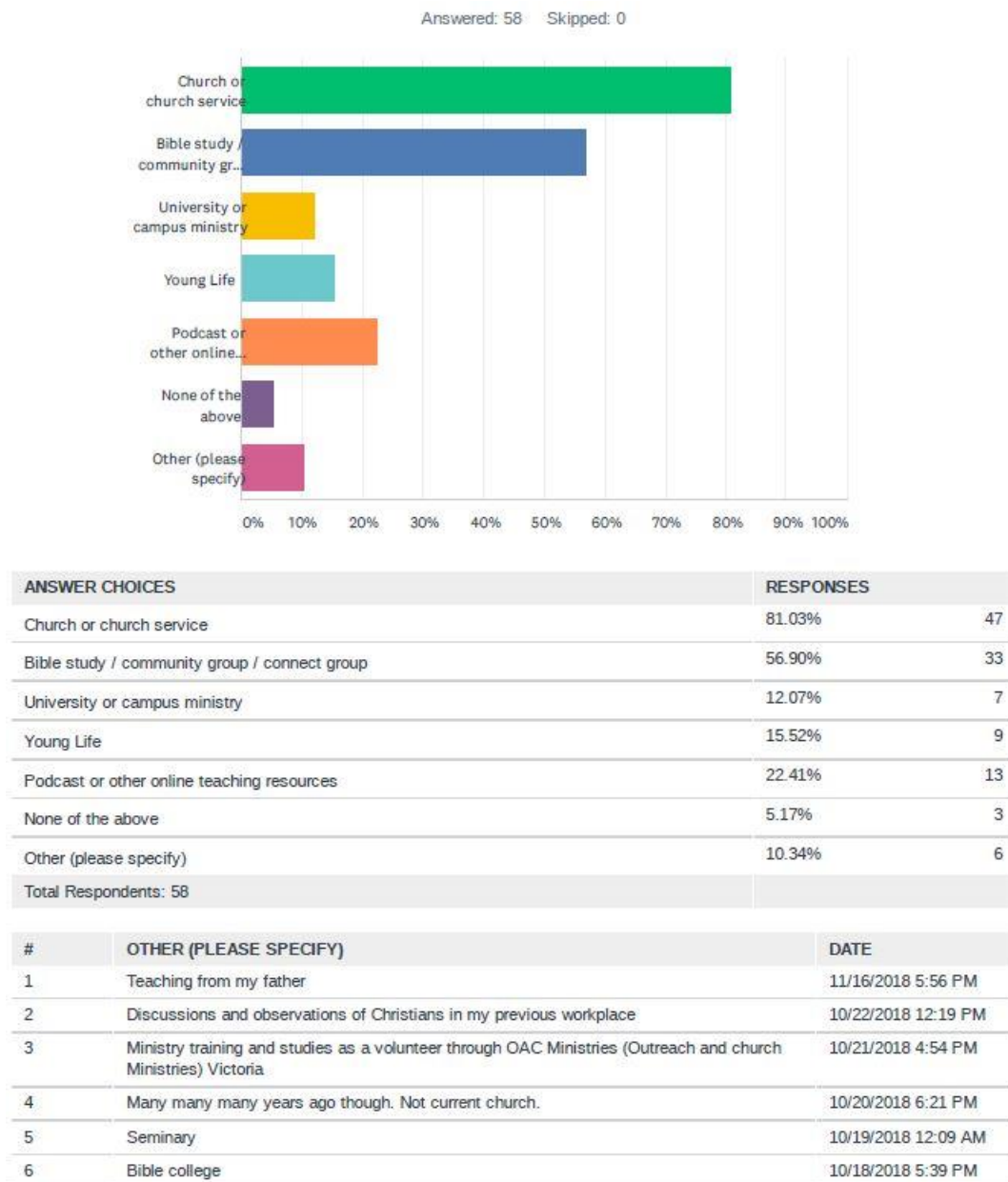


Figure 13. Participant response to question 9 in baseline survey. Vertical axis is the participants response and horizontal axis is the percentage of participants response.

Question ten asked participants to rate their interest in a short online course, or other materials covering the meaning and purpose of work, out of one hundred. Overall, participants rated their interest at fifty-three, which suggests there is an excellent opportunity to train and equip people with a healthy, positive, Biblical view of the purpose, meaning and value of work.

With more than one third of survey participants over the age of forty-five, and twenty-one participants serving for six years or more, it reflects participants are engaged in the vision, mission, programs, and activities of Young Life Australia. This also places Young Life Australia in a strong position to train and support new volunteers as they join the organisation and would expect that it provides healthy models of longevity. It will be incumbent upon Young Life Australia to leverage this advantage in the training and support of new volunteers.

The opportunities for Young Life Australia to equip and engage volunteers are significant because it may enhance the training culture as well as informing and forming each volunteer's development as a person. With sixteen participants aged between 18-24, twenty-three participants have served less than two years as volunteers and, sixteen participants indicated they did not understand the difference between a Biblical view of work and employment, it supports the view that developing a suitable training module using a theology of work for Young Life Australia could be helpful to volunteer retention.

The baseline survey reflected three key themes. Firstly, participants have a high-perceived knowledge of the basics of a theology of work. Secondly, participants want to do well in their employment or education and are proactive in wanting to live out their faith. Finally, Young Life Australia has a healthy number of long-term older volunteers who may be able to support new and younger volunteers.

These results may reflect the type of person Young Life Australia attracts as volunteers. They have a strong desire to live effective Christian lives and share their faith when possible. The results may reflect varying degrees of understanding on different questions and the base response from participants does not necessarily reflect how deep their knowledge of a Biblical view of work is. Therefore, training material may be helpful in developing and strengthening volunteers in their understanding and supporting the value of them developing a robust theology of work in their lives.

If Young Life Australia was to develop an engaging training module around the meaning and purpose of work, and how their volunteer service integrates with their employment or education, it could be beneficial to the lives of volunteers, staff and those who they serve. This may also contribute to greater volunteer retention rates beyond the initial two years of service and may indeed equip people for a lifetime of ministry.

Follow-up Interviews

After the baseline online survey, five follow-up interviews were conducted during March and April 2019. The purpose of the interviews was to gather further information on what motivations, experiences, skills and understanding the participants had of a basic theology of work and how volunteering has contributed to their work.

The criteria for an invitation to participate in the follow-up interviews was as follows:

1. Individuals who had approached me about my course of study and showed an interest in the survey results and wanted to make a more detailed contribution,
2. Gender mix and age,
3. Location and availability,

4. Their involvement could be in any of Young Life Australia's seventeen ministry locations across Australia and volunteered in the last year.
5. They needed to be a minimum of eighteen years of age.

Seven key questions and sub-questions were asked, and each interview was recorded and transcribed (see Appendix B).

Six people were interviewed and ranged in age from their early twenties through to their mid-sixties. They had been involved with Young Life Australia ranging from eighteen months up to over thirty years, and one married couple was interviewed together.

Overwhelmingly, the motivation for participants to volunteer is their faith in God and their desire to love and serve people generally, and in Young Life Australia's case, young people. All participants expressed a desire to serve people in their voluntary and employed capacities, expressing the reason to volunteer as being to "help other people", "serve", "give back" or "pay back" as they had all been recipients of this kind of care in their lives and it had been modelled to them in their lives growing up. Furthermore, all participants clearly identified a variety of needs that young people struggle with and stated that they wanted to "contribute" to meeting those areas of need in the community.

Those who were followed up for interview see themselves as gifted by God for service and have a desire to honour God by serving others in obedience to Him with a grateful heart. They see their volunteer service from a spiritual and eternal perspective and want to see positive outcomes in the lives of the people they serve.

All participants identified they had some level of teaching about the value of meaning and purpose in voluntary service. However, only one person could clearly articulate and identify

when this had happened. She stated that in her early years of volunteering with Young Life Australia there was regular training on servant leadership and its purpose and how being involved in a camp setting “revolutionised” her view on service and how important it is to volunteer. She stated, “It wasn’t about me then, it was about other people.”

The remaining five participants said they had received some training around the meaning and purpose of volunteering or service but could not identify a specific time as to when this had happened. However, participants did identify it was more likely discussion based on side-conversations along with glimpses of formal training or teaching in church, and/or by a youth leader, or covered within camp training activities.

However, the high value learning had come in the incidental moments of post training discussions with their peers or someone modelling its importance. It appears the adage, ‘more is caught than taught’ may be true when it comes to preparing people for voluntary service in the Christian environment. These models seem to be the most powerful educator and influencer in the participants lives, but did come on the back of a formal training event.

Those interviewed identified a variety of skills which they had learnt in their volunteer experiences which they believed were transferrable to their employment or educational environment. In fact, one person identified his volunteer experience working with young people informed his career choice to become a teacher.

Participants identified a wide range of ethical formation traits, interpersonal people skills, and learnt hard skills because of their volunteer service. The ethical formation traits identified were empathy, integrity, compassion, selflessness, persistence, a capacity to see other people’s point of view, and the courage to act in the moment. The most common interpersonal skills identified and developed were confidence, respect, patience, capacity to listen, and the capacity

to relate across age groups. The learnt ‘hard skills’ of procedures and process development, public speaking and presentation skills, culture building and influence, leadership development and conflict resolution skills were also commonly identified.

All those interviewed, identified how they have used these skills in their workplace or educational environment. Drawing on their volunteer experience, they were able to apply their learning in a conflict or leadership situation in their work, to support colleagues who were struggling, or influencing workplace culture to be more productive and cohesive, while helping others find meaning and purpose in the twilight years of their professional careers. Leading and influencing other people from a personal perspective, taking senior leadership roles in their employment, or modelling what it means to go the extra mile for the good of the workplace, were also identified as important in their employment and education. For example, a mechanic who does not use foul language as a bridge to challenge the culture and talk about why he is different and how Jesus is part of that journey, or a university student who is looking for ways to not only gather knowledge but to share that knowledge with others so they can be successful and flourish in their lives.

As participants shared their stories on how volunteering has helped them find meaning and purpose in their employment or education, it became clear that having a vision for what they do, how they do it, and how they fit into the organisation, helps determine how they appear to view their contribution to the community to help it flourish. The drivers of “vision”, “purpose”, “service”, “compassion”, “relationships”, “support”, and “outcomes” were all reoccurring themes in their respective responses across all those interviewed.

What was evident in some responses was that younger participants appeared to not be able to consider a distinction between work and employment or did not have the language skills

to describe it. With comments like “I haven’t really thought about it” or “a little bit” or identifying a ‘tent making’ idea as the most thought about idea. There appears to be a hint in their responses that there is a difference, but not too much of an extent, and they could not clearly identify the difference and what that means for them personally. However, the older participants could articulate these ideas, with comments like “using the gifts God has given”, or the “call not to teach my subject, but to be a teacher”, or “how I can better be used” in relation to the different places of engagement in employment over many years and now having a clear sense of a calling to lead as a school principal does.

The final interview question asked participants which statements best described their view of service to God. The most common responses included a desire to live out their faith and share it with their colleagues, followed equally by creating a harmonious workplace, and also working from a Christian motivation. One young female participant said that she wished she had read a list like this before starting her employment, as it would have been helpful in her thinking.

Participants were clearly motivated by their love for God and love for people and take the command of Jesus in Matthew 22:37-40 seriously, being to love God and your neighbour as the fulfilment of the law and prophets. Participants identified their giftedness as coming from God and wanted to respond in obedience to Him and use those gifts as best they can in service to God and the people.

From the interviews conducted, it appeared that there is a clear lack of concise teaching identified by the participants in relation to a theology of work and how to nurture meaning and purpose in relation to work. What is significant however, was the informal discussion and modelling, which takes place around volunteering, and how valuable understanding of the

meaning and purpose of work was gleaned from these discussions. General volunteer leadership training in Christian circles seemed to be the catalyst to initiate these discussions.

Participants identified the development of hard and soft skills as being a significant outcome from volunteering with Young Life Australia. Not only were some of them able to develop their skills, but they were developed across a broad range of ethical formations, interpersonal skills, and hard skills. The participants then reflected a confidence to apply their skills and participate in their employment or education and add value where they have opportunity. These skills were acquired as participants were supported and trained to lead groups, present talks, support young people through relational conflicts, and discussions around personal formation.

Three key identifiers emerged which helped participants find their place and meaning in their employment – being: vision, process, and service. It appears this is vital for people who are volunteering, in order for them to develop a vision for what they do, identify how they do it, and how their contribution then fits into the organisation. This may then assist volunteers and prospective volunteers to determine how they develop meaning and purpose in their work and contribute to the community flourishing.

It is clear from this analysis of the interviews that developing a concise training package covering the theology of work, finding meaning and purpose, and identifying the redemption of work in the death and resurrection of Jesus, may be particularly helpful for the younger participants. This may assist them in developing a language and framework in which to begin to articulate their experience and thinking.

As a result of this baseline survey and the five interviews, there appears to be some common threads that a training module on a theology of work may be beneficial in supporting

people in their development of a lifetime ministry model. Strengthening their perceived knowledge of a theology of work, providing frameworks for integration of faith and work, and providing structured content, which is designed to facilitate ongoing discussion and integration of their learning.

Project Design

Having established the value of Young Life Australia developing a training module using a Biblical theology of work, a training and reflection resource was designed and titled ‘A Theology of Work – A Lifetime of Ministry.’ The resource was designed for use in four one-hour sessions in a group setting and or for personal reflection.

The development of much of the material came from my previous work in Chapter Two on a theological overview of work. The material for the final session based on the literature review in chapter three and also drew upon my thirty-five years of personal experience of vocational ministry in Young Life Australia and various ministry settings across multiple denominations, and other youth ministries nationally and internationally.

For each of the four sessions, three components of information were delivered to participants, being:

1. An audio file of presented material,
2. A transcript of the audio file,
3. A Bible study reading, and reflection guide of the material, designed to inform the participant, help them reflect on the material, and integrate the learning into their life and ministry.

The four following areas of content were included in the material:

1. God at Work. Introduces work using God as the model worker, man's partnership in the creation, rest, and the fall of man into sin, and its implications upon our work and partnership with God. Genesis 1-3 provides the scriptural focus (see Appendix C).
2. God at Work Part 2. Focusing on the redemption of work, how man is God's workmanship, how we are created for good works, and an overview of work throughout the Bible with a focus on Isaiah 61:1-11 (see Appendix D).
3. A Working Theology. Seeking to understand the depth and breadth of scripture, its relevance to the human condition at every level, and our giftings for work to help bring about human flourishing. 1 Thessalonians 4:10b-12 and 1 Corinthians 14:4-7 provided the scriptural focus (see Appendix E).
4. A Lifetime Vision for Young People. Exploring volunteering (bi-vocational work), life stages, and brokenness as key areas of life to be understood in developing a lifetime vision for ministry. Focus scriptures were Acts 18:3-4 and Galatians 6:9-10 (see Appendix F).

Pre-course and post-course surveys were developed to measure the learning and impact of the course material with participants. The pre-course survey (see Appendix G) was conducted before beginning the material to get an overview of course participant age, gender, vocation, period of service in Young Life Australia, and knowledge of a theology of work. The post-course survey (see Appendix H) conducted after the final session was designed to measure the value of the delivery model, course content, the value of the content at a personal level, what the participant learnt, how they might share their learning with others, and do they see the material

as valuable for other Young Life Australia volunteers and staff. The results of the post-course survey will be discussed in Chapter Five.

Project Delivery

On the 28th of January 2021, an email invitation was sent to 268 Young Life Australia volunteers and staff (see Appendix I) with an invitation to participate in a limited trial of the course material. The email stated 10-15 participants were needed who had volunteered or worked part-time for Young Life Australia in the last two years, no matter their role, aged 18 and over. A brief overview of the course content was provided and what was expected from people who participate in the trial. The email also explained the course was part of my doctoral studies and the information provided may be used in this thesis. Over the following seven days twelve responses were received from people who met the criteria and were willing to participate.

The trial ran over a four-week period beginning Monday 15 February 2021 and concluding Friday 12 March 2021. At the beginning of each week, an email was sent to all trial participants with relevant information and a content pack for that week. Each email consisted of an email cover note (see Appendix J) along with an audio recording, the audio transcript, and the applicable Bible study reading and reflection guide. As part of the information pack for week one, the email included the link to the pre-course survey. The week four information pack email included the link for the post-course survey. A thank you follow up email was sent on Monday 15 March 2021 with a reminder to complete the post-course survey. A final reminder about the post-course survey and thank you was sent on Monday 22 March 2021. Eventually, eleven people participated in the trial with all eleven completing the pre-course survey and ten people completing the post-course survey.

Pre-Course Survey Results

The purpose of the pre-course survey was to gain permission to use each participant's survey result in my thesis, to gather basic information on participants, gain a baseline understanding of what the trial participants know and understand about a theology of work, and find out where they had received teaching previously. All participants completed the pre-course survey before they began working through the material (see Appendix G).

Questions one through five were designed to gather basic information on each participant. All of them gave permission to use the results in this thesis in response to question one, with four been male and seven been female in response to question two.

Question three asked participants to identify their age range. Three were aged 18-24, three aged 25-34, two aged 35-44, one aged 45-54 and one aged 55-64.

Question four asked participants to identify their work status. Three identified as paid full-time, two stated paid as part-time or casual, two more said they were bi-vocational, one identified as having home duties, two defined themselves as students, and one was retired.

Question five asked how long they had served with Young Life Australia. Four participants had served for 0-2 years, two had served for 3-5 years, three had served for 6-10 years, and one had served for twenty years or more.

The group of participants provided a balanced perspective of age, employed status, and the number of years of service to Young Life Australia. There was an imbalance of the male to female ratio.

Question six asked about each participant's view on volunteering and its integration with the purpose and meaning of work. Seven indicated they understood that volunteering contributes greatly to the purpose and meaning of work with one participant indicating it somewhat

contributed to the purpose and meaning of work. Three people stated they see volunteering as a separate issue to the purpose and meaning of work. The individual responses show it was two females aged 25-34 and 55-64, and one male aged 35-44, who view volunteering as a separate issue (Figure 14).

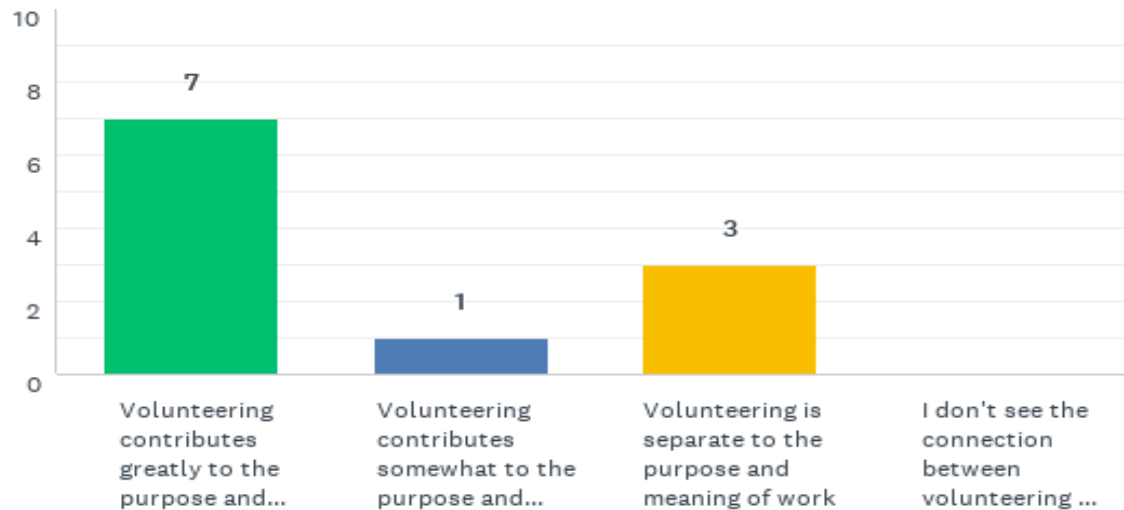


Figure 14. Participant response to question 6 in the pre-course survey. Vertical axis is the number of participants responding and horizontal axis is the range of integration between volunteering and the meaning and purpose of work.

Question seven asked the participants how they viewed their service to God in their place of work or education. Participants could select more than one option in this question.

Overwhelmingly, nine participants try to live out their faith with integrity in the workplace and seek to share their faith with their colleagues when possible. Seven participants work to produce great results in their work. Six participants are seeking to create a harmonious and beautiful workplace, to work with a Christian motivation to influence their workplace and do their work with a grateful heart. Two participants responded to ‘Other,’ one participant commented that “they work for God building His Kingdom where they feel God has asked them to do so”, and

the second participant commented it is “important that people know they represent a Christian organisation in a secular workplace such as a school” (Figure 15).

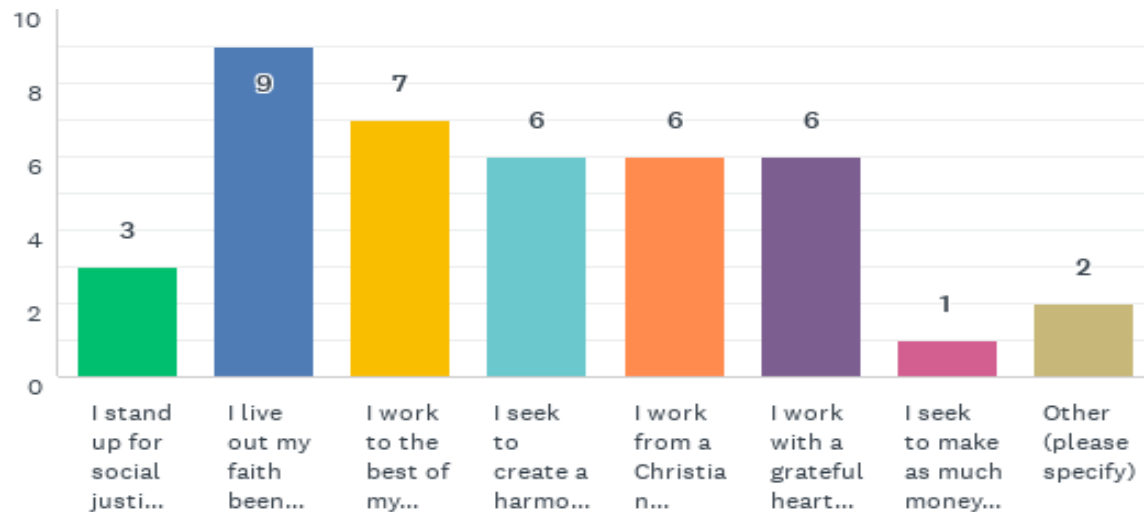


Figure 15. Participant response to question 7 in the pre-course survey. Vertical axis is the number of participants and horizontal axis is how they view their service to God in their place of work or education.

Question eight asked participants where they had previously received teaching on God’s view of work. Participants were able to select more than one option. Seven responded that they had received teaching in a church or church service, and in a Bible study or community group. Three participants had received teaching through a university group, Young Life Australia, or through a podcast or via online teaching (Figure 16).

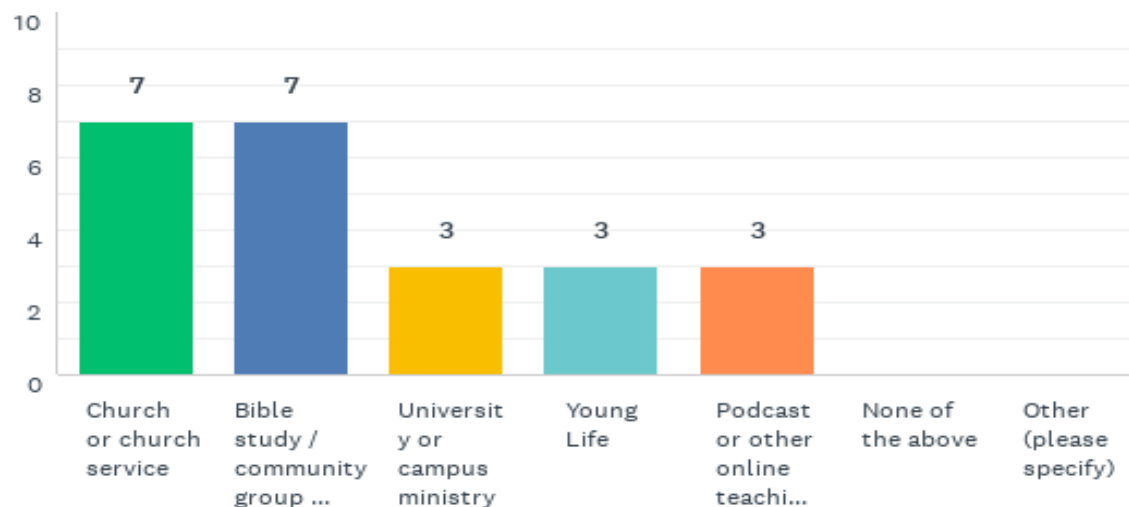


Figure 16. Participant response to question 8 in the pre-course survey. Vertical axis is the number of participants responding and horizontal axis is the different locations where participants had received previous teaching of God's view of work.

Question nine asked participants where they had previously received teaching about volunteering. They were able to select more than one option. Overwhelmingly, eight of them indicated they had received teaching from Young Life Australia. Six participants had received teaching in a church or church service, and four participants in a Bible study or community group. One participant said 'Other' and in the comment box identified another community group or volunteer program (Figure 17).

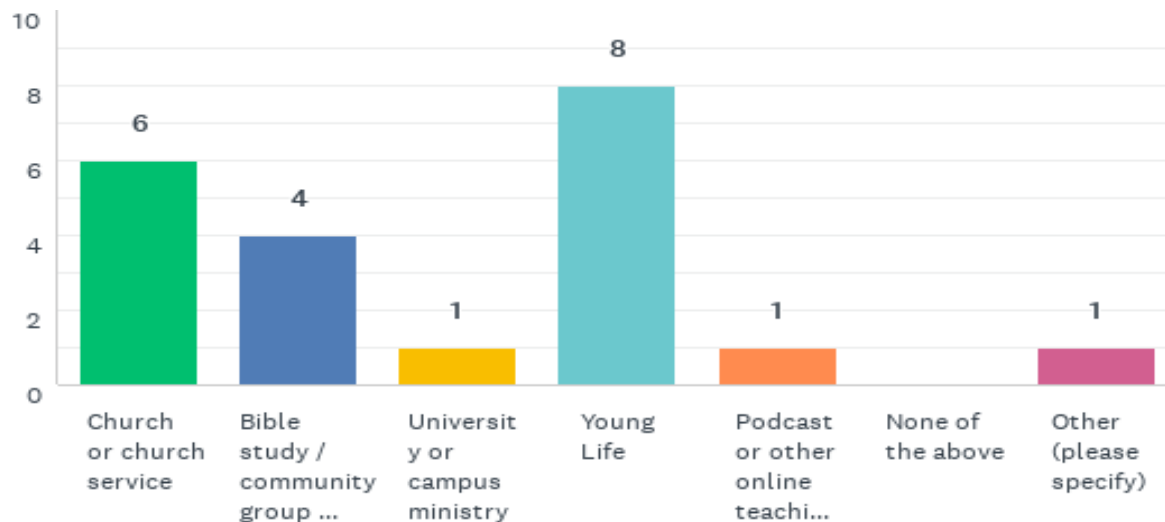


Figure 17. Participant response to question 9 in the pre-course survey. Vertical axis is the number of participants responding and horizontal axis is the different locations where participants had received previous teaching about the value of volunteering.

The results of the pre-course survey reflected most people have at least a basic understanding of a theology of work and how their volunteering contributes to developing purpose and meaning at work.

Given that three people indicated they see volunteering as a separate issue to finding purpose and meaning in the context of work, this reflects there is value in developing an offering of this type of training within Young Life Australia.

The survey did not ask how frequently people had received training or teaching on a theology of work or when was the last time they had participated in such training or teaching.

As the project moved from the philosophical realm into the practical delivery of a training module, it was important to keep in mind how the material was to be used to help build and assist volunteers to develop new knowledge and be able to integrate that knowledge into their lives and ministry framework.

This progression could be foundational to shifting the culture of recruitment and retention of volunteers in Young Life Australia along with supporting people in the development of a

lifetime ministry vision. Chapter Five will explore the value and outcomes of the course material and how participants integrated the content into their lives.

CHAPTER FIVE

OUTCOMES

Having developed and delivered the course content to participants, I will now review the outcomes of the course, make some theological reflections, and develop recommendations for Young Life Australia to consider if it was to implement this material as a learning module as part of the organisation's training offering.

Post-Course Survey Results

The post-course survey was designed to assess the overall quality, scope, and relevance of the course material, gauge the efficacy of the delivery model and gain permission to use the participants survey result in my thesis. It also sought feedback on the personal impact of the material upon each participant, in relation to where they had gained confidence in life, what specifically they had learnt, and how they can apply their learning. The survey sought to find out if they would recommend the material to be implemented into the organisation's suite of training materials and how and why they believe it would be helpful.

Ten of the eleven participants who completed the pre-course survey also completed the post-course survey (see Appendix 8). Questions one through five, were designed to gather basic information on each participant's satisfaction level of the course. All participants gave permission to use the results in this thesis in response to question one.

Question two asked participants how satisfied they were with the overall quality of the material, scope of information, relevance of information and the delivery model. The overall quality of the material rated highly, with six participants being very satisfied and the remaining

four stating they were satisfied. The scope of information presented also rated well with five participants being very satisfied, four satisfied, and one dissatisfied. Relevance of the information was well received, with seven participants being very satisfied, two satisfied and one dissatisfied. The delivery model rated highly, with six participants very satisfied, two satisfied and two neutral (Figure 18).

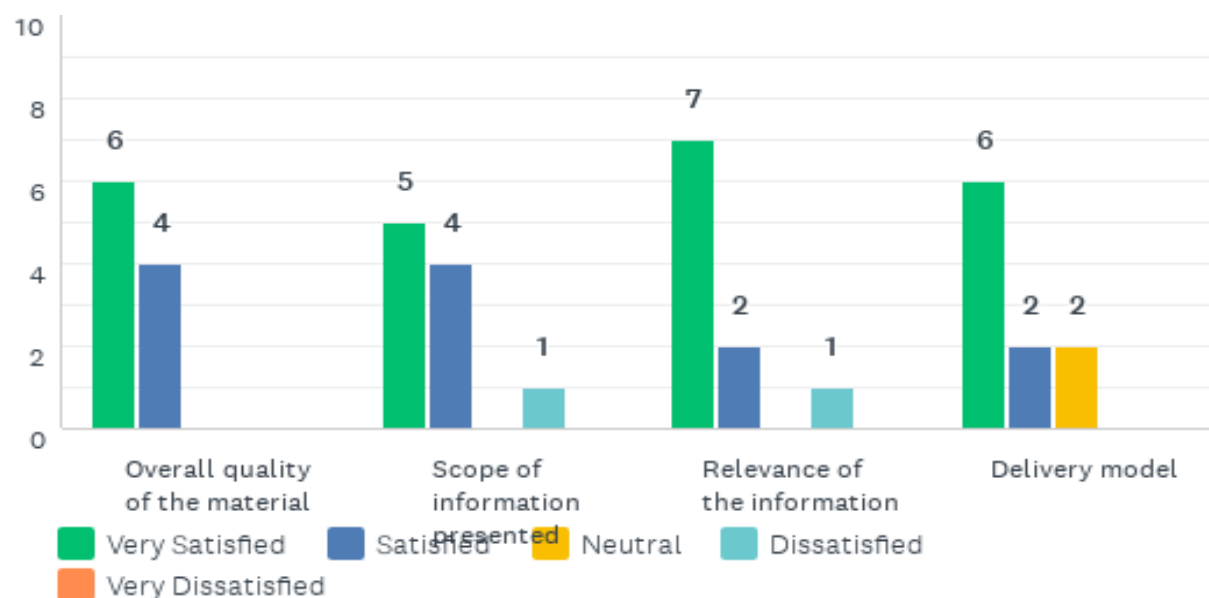


Figure 18. Participant response to question 2 in the post-course survey. Vertical axis is the number of participants responding and horizontal axis is the aspect of the material participants are rating.

Based on the individual responses, the same participant indicated their dissatisfaction with two of the four areas of content being assessed, with responses later in the survey possibly providing further insights into the reason for their rating. Yet the overall response from participants to the course was positive.

Question three asked if the Bible study and audio recordings were organised in a manner which helped participants understand the concepts presented. Five people responded by strongly agreeing, four agreed, and one disagreed (Figure 19).

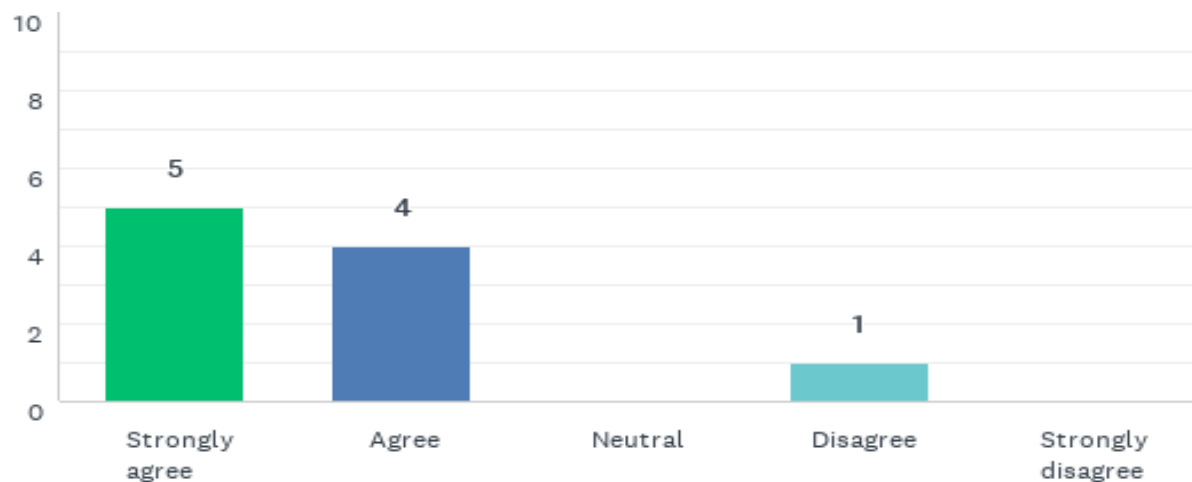


Figure 19. Participant response to question 3 in the post-course survey. Vertical axis is the number of participants responding and horizontal axis is the range of agreement to the scale.

Based on the individual responses, the person who clicked ‘disagree’ was the same participant who was dissatisfied in the previous two questions. Their comment provides some insight into the reason for their dissatisfaction with the material.

I felt the course content was implicit, not explicit. There seemed to be a lot of assumed knowledge of Biblical concepts, rather than explanation of Biblical content. I was expecting more in-depth scriptural study content, but it seemed to be more self-reflection rather than focused on what the Bible says. Respondent #6

This comment was helpful and caused me to pause and reflect upon the different types of people who may use the material, and how some of the questions in the Bible study could be reframed to assist people to explore the Biblical content at greater depth. However, given the rating of the other nine participants, this will only need to be a minor adjustment.

Overall, the responses were encouraging and suggest that the basic content of the material and the audio recordings were helpful for those participating in the trial.

Question four asked participants how they rated the course personally. Four participants found it helpful, three found it informative and two found it life-changing, with one choosing Other and making a positive comment to explain why (Figure 20).

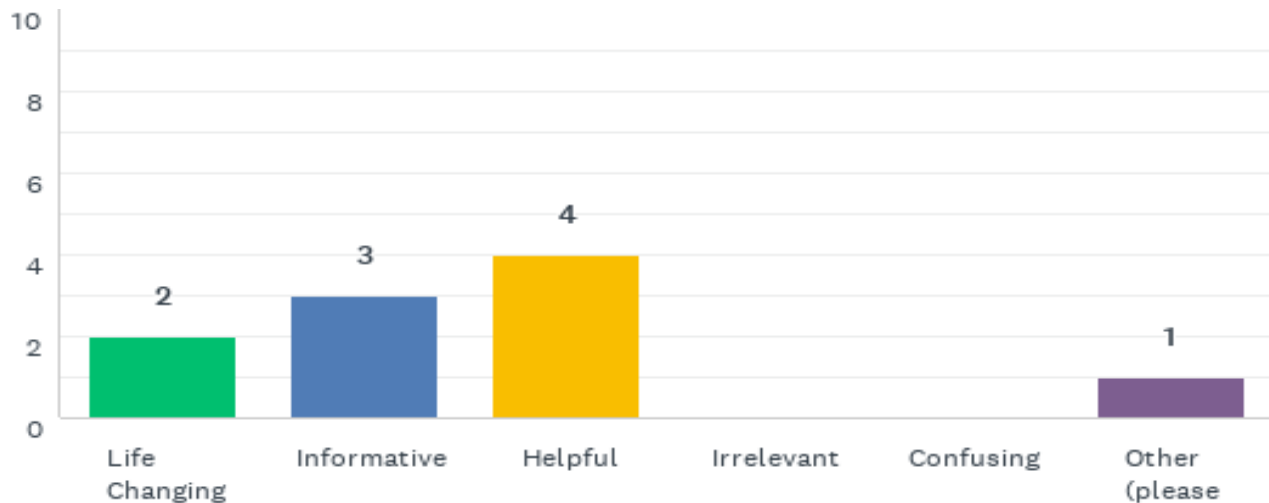


Figure 20. Participant response to question 4 in the post-course survey. Vertical axis is the number of participants responding and horizontal axis is how helpful participants found the material.

The participant who chose Other, made the following comment:

The material had challenged my attitude toward paid work. I had viewed my paid work and voluntary work as being separate. Since participating in the Theology of Work I have changed my attitude and see all that I do as ministry work, regardless of whether it is paid or not. The course has opened my eyes, now I see all work is interrelated and is part of God's plan for me. Respondent #4

Question five asked participants what areas the course gave them confidence in – their employment/education, their ministry context and life in general. Participants were able to select more than one option which they did. Six participants indicated they are more confident to see ‘all of life as ministry’ and to explore and understand the connection between their work, volunteering, and faith. Five participants indicated they see that God is active in their workplace

as much as He is at church or in formal ministry settings. Four participants indicated they could engage in ministry across different life stages (Figure 21).

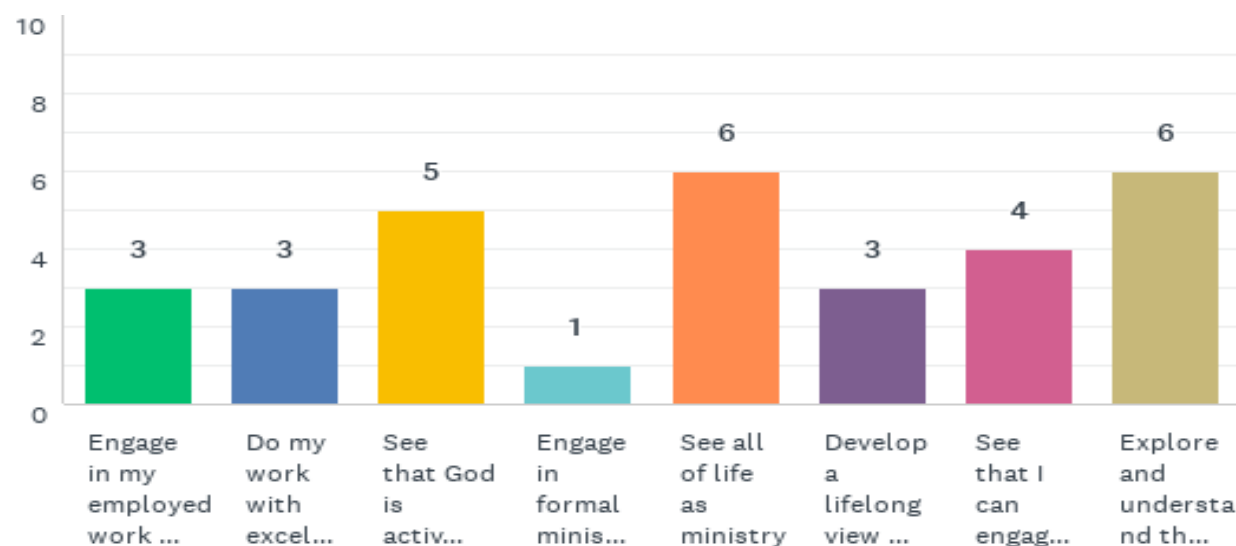


Figure 21. Participant response to Question 5 in the post-course survey. Vertical axis is the number of participants responding and horizontal axis is the aspect of the material participants have grown in confidence.

The top four responses from participants indicated that the course material did achieve the desired outcomes of supporting volunteers and bi-vocational staff to integrate their work, volunteering, and faith, as well as assisting develop a whole of life ministry vision across different life stages, and revealing that God is active in all aspects of their lives.

The next five questions were narrative-based and designed to hear directly from the participants, collecting data on their opinions about their learning, and how they are integrating this learning into their lives.

Question six asked participants what were the four most helpful aspects they learnt from the material presented. The following comments from five participants sum up the overall view of what participants learnt in response to the delivered material:

“There are multiple ways to be involved in active ministry. We are all limping leaders and wounded healers. Our life stages enable us to

contribute in unique ways. There are clear Biblical models of unpaid ministry.” Respondent #1

“How God can use our past experiences and brokenness in our ministry. God's given us all different giftings and it is okay that our calling and how God uses us looks different to the next person. Keeping work in a good perspective... and always doing our best but not letting it take over. A good reminder that anywhere we are, we are God's witnesses and that includes work. We don't turn off being a Christian just because we may not be in a Christian environment.”
Respondent #3

“1. The idea of work in study and working in partnership with God. 2. Reinforcing the concept of building and creating a Kingdom culture, regardless of what we do. All work contributes to building the Kingdom and is purposeful. 3. Being more diligent and efficient in what I do. As in Genesis, God's work was sequential, efficient, complementary and all was good. 4. Being considered a bi-vocational worker. Re-engaging the concept of earning a salary to complement and support nonpaid work, but all are for the glory of God.”
Respondent #4

“1) The understanding that work isn't something that we created, but God has, and we are merely taking part in His plan. 2) The understanding that my attitude of gratefulness can affect my workplace for the better and help build the Kingdom. 3) The understanding that God can use all occupations for His glory, not just those under the banner of 'Christian Organisation'. 4) Understanding that volunteer work is just as important as paid employment.” Respondent #5

“The priority of rest, so that we can be most effective in our work... and the practical directives for work focus in Isaiah 61. The Bible is the blueprint for all of life, and work is a part of that. All of life is ministry.” Respondent #6

These responses indicate only that the participants took the course seriously and took time to reflect deeply on the material. They clearly identified the key elements of a theology of work. With God as the preeminent worker and working in partnership with God, we contribute to a kingdom culture no matter the work. Our work brings glory to God, and the concept of rest to keep work in perspective, are reflections of an understanding of a theology of work.

Another key understanding to emerge was how volunteering and bi-vocational work is valuable in the lives of participants. This is indicated by comments like “re-engaging the concept of earning a salary to support non-paid work”, “there are clear Biblical models of unpaid work”, “understanding that volunteer work is just as important as paid employment” and “the Bible is the blueprint for all of life... all of life is ministry.” These comments add weight to the learning, or at least reminding participants of the value of volunteering.

An outcome of the learning is the value of life-stage contributions and the concept of leading with a limp and understanding that no-one is the perfect leader.

Question seven asked participants how they might apply their learning in their work and volunteer service. The following comments from six participants sum up the overall view of how they would apply their learning:

*“Continue to recognise self and others as products of a broken world.
Be open to giving and receiving abundant grace during the hard times.
Look for ministry opportunities constantly – not just through paid work.” Respondent #1*

“Be more aware when I'm at work, on how I'm behaving/speaking and how I can bring my faith into conversations and be more open about it. Put as much effort/thought/diligence into my volunteering knowing that I'm doing it all for Jesus, even though there's no 'boss' or pay-check to keep me accountable.” Respondent #3

“My attitude has changed when it comes to volunteering and paid work. One is no more important than the other, and we have the opportunity to draw close to God in any position we find ourselves in, not just volunteering in ministry. I will no longer separate and compartmentalise work life and church life, but rather one whole Christian life.” Respondent #5

“Scheduling rest as part of our weekly and monthly schedules, so that we can be present and effective in our interactions with people at all times. Continuing to prioritise the word of God in my life so that my day to day is shaped by what God is calling us to, for example Isaiah 61, and being aware of the priorities of God, and focusing my time on that.” Respondent #6

“Be more grateful and encouraged by paid work in light of the Kingdom. Volunteering and service is essential to becoming Christ like.” Respondent #9

“To work or volunteer as I am working for God.” Respondent #10

The responses indicated that the participants expected to apply their learning in different ways. The three key themes to emerge on how participants will apply their learning to their employed work were as follows:

1. Awareness as to behaviour, language, and attitude toward employed work,
2. Gratefulness for employed work as it has a Kingdom focus,
3. How the Bible helps shape the day-to-day experience of employment. God is just as near in employed work as he is in formal Christian activity.

These comments reflected a growing awareness from participants of God's involvement in their employed work, no matter if they are bi-vocational or employed in vocational ministry roles. Respondent #5 indicated the greatest increase in awareness, as this person will no longer separate their work and church life and now see all of life as one whole experience under God.

The three key themes to emerge as to how participants may expect to apply their learning in their volunteer service were as follows:

1. Volunteering and service is essential for becoming Christlike and helpful for spurring each other on in their Christian walk, and using volunteer service as a reminder to keep engaging in work and ministry,
2. Give as much thought, effort, and diligence to volunteering, as we are serving Jesus in that act of service,
3. Seek ongoing volunteer ministry opportunities and be specific about how to volunteer and minister to others by listening and reflecting.

These themes reflected a commitment by the participants to honour Jesus with volunteer service and how their service propels them toward Christlikeness. As participants are engaged in ministry with Young Life Australia, the commitment to continue to grow and serve God in their life is clearly important.

Question eight asked participants to reflect on how they could share their learning with their colleagues at work or in their volunteer or church setting. The following comments from

five participants sum up the overall view of how participants would share what they have learnt with others around them:

“I think sharing and discussing this particular program would be very helpful. It is rich in material and could form the basis of a very effective Bible study. It may be very relevant for new leaders.”
Respondent #1

“Talk to my friends at church to encourage them to think more proactively about how they are living out their faith.”
Respondent #3

“Talk about what I have learned, and I have already shared these ideas with members of my church. Also, to reinforce partnership with God. I use these terms in prayer, when praying with others when we are working together. It feels great.” Respondent #4

“I can encourage others to investigate and study God's design for work. I can have a grateful attitude for being included in and co-labouring in God's work and encourage others to do so as well.” Respondent #5

“I'd like to be able to share this course and its content with a few of my friends, and our volunteers.” Respondent #7

Overall, participants found the material helpful and expressed their desire to share these ideas with other people in Young Life Australia and in their church settings. Four of the ten clearly identified they would like to see the material delivered in a church service, Bible study, or volunteer training environment as they said it would be helpful for people in those settings.

These four also indicated they had already begun to discuss the material with other people in their network of friends and circle of influence.

However, participants were unable to articulate how they would engage and bring direct or indirect influence into their workplace around this type of material for discussion. Therefore, making the material available to participants for them to use with their network may be helpful to continue the discussion. It may also be helpful for participants if a video follow-up session was facilitated with interested participants to help equip them to carry the training and conversation forward with their friends and their church networks.

Question nine asked the participants how the studies assisted them to begin to develop a lifetime vision for ministry. The following comments from five participants sum up the overall view of how participants have begun to develop a lifetime vision for ministry:

“The studies have helped me to realise that we are called to contribute in varied and unique ways, given our life stages and the skills/abilities we each bring to our ministry roles in those stages.” Respondent #1

“It's further fuelled and inspired me to keep pushing through the harder days of ministry and keep the long-term goal and God's perspective in mind.” Respondent #3

“My work (paid and unpaid) is all part of Gods plan for me, and to see all aspects of my life as working for the Kingdom. As stated in study two, God used Jacob, Joseph, Esther, Ruth etc. to bring about His purpose. I too, am seeking to bring about God's purpose.” Respondent #4

“I am beginning to look at my current position with my ministry commitments differently. I used to think that because I was not working

with kids directly, I was not having as big an impact as I used to. I now see my commitments as just as important as it was then, and look forward to the future, whatever it may hold.” Respondent #5

“Plan/prepare for changes in what ministry and service looks like... time, money, wages etc.” Respondent #9

Nine of ten participants indicated that they found the course material helpful for developing a lifetime vision for ministry and some said it was affirming or reinforced their beliefs and attitudes. One participant indicated they were unsure “with the future,” but were “striving to do better.”

The four key themes that participants identified as helpful in developing a lifetime vision for ministry are as follows:

1. Inspiration to persevere and push through the hard times,
2. Understand our call to ministry and find ways to keep contributing through various life stages,
3. Take a long-term perspective – pray, plan, and prepare for change, and
4. Paid or unpaid, we all contribute to God’s plan and purpose in the world.

It is evident from these comments that the material appeared to be helpful for participants to begin to structure a pathway in long-term ministry development or was affirming of already established thinking in that regard and helped to solidify these thoughts in individual participants. This infers that some participants have had a reasonable grounding in a theology of work framework in their development as Christians.

Question ten asked participants if they would recommend that Young Life Australia introduce this course for volunteers and staff. Nine out of ten participants agreed that the

organisation should do so. Only respondent #8 said they would not recommend the course, and made the following comment to try and explain why:

“The course sounded like it had a very targeted audience. It sounded like there was an expectation the reader was working and doing ministry and it was treated as separate, or at least sounded like it. I am sure that applied to some people, their work is ministry. I do not know; it created a bit of disparity in language. The content was brilliant, and still applicable, it just sounded weird (like a minor retranslation to my situation each time). I don’t think it would be much of a change to sound right for a larger audience.”

The following comments from six participants sum up the overall view of why participants would recommend that Young Life Australia introduce the course:

“It's awesome and is a very thought-provoking course that gives a great perspective on ministry from a broader level than just what is relevant for doing YL.” Respondent #3

“The study potentially will change attitudes and possibly change their views about their work, purpose and involvement with YL. I believe it would be more beneficial than harmful for YL volunteers and staff. I am confident it will make a change to how people view their work. But it is not their work, it is God's work!! Also viewing Old Testament people, connecting with those in the Old Testament who fulfilled God's purpose, which is no different to our work today. Well, it is, but it is the work God has called us to do as He called them.” Respondent #4

“This course has had a remarkable effect on me and has changed a lot of my thinking about myself and my position in the world of employment and volunteering. I recommend it to anyone, as it is not purely about

serving, working or home duties, but rather the holistic approach to 'work' and therefore it can benefit anyone."

Respondent #5

"I think the concepts are good, but it needs more refinement. I would like to see more in-depth scripture study, and perhaps less questions to respond to, as they seemed a bit repetitive along the way. Each session is probably a bit too long to be greatly useful in its current form at a leader meeting or training weekend. But it would be a useful resource to have." Respondent #6

"I think the course would be helpful to volunteers and committee members, but not as applicable to staff if working full-time in ministry. It would be helpful though for those who are bi-vocational."

Respondent #7

"It's essential to gaining a deeper of understanding of why we serve in ministry and how to be encouraged in the process of supporting others in our ministry." Respondent #9

The overall response to recommending the course for other volunteers and staff appears positive. Further work will need to be done to improve the useability of the material in different contexts, condensing content to fit a tight training meeting structure, have fewer reflection questions, and more questions developed around the Biblical content.

It may be helpful to restructure the course material into three streams to make the material more accessible for different users:

1. Inexperienced volunteers.
2. Experienced volunteers.

3. New employees.

Post-Course Survey Evaluation

The goal of the project was to explore how Young Life Australia can use a Biblical theology of work to recruit and retain volunteers and help them integrate their vocational call to ministry among young people and develop a ‘whole of life’ ministry culture. A series of four studies were developed and designed to not only educate participants in a theology of work, and to assist them to reflect and engage in how a Biblical theology of work may empower their volunteer experience in Young Life Australia and help them to develop a longer-term ministry perspective in all aspects of their lives.

Overall, the quality, scope, and relevance of the studies appeared to be well received by participants and in some cases, participants indicated it was life changing for them. For some participants, a Biblical theology of work has clearly been foundational in shifting culture and is helping them develop a lifetime of ministry framework in their lives. This was reflected in the growing confidence of participants to explore and understand the connection between work, volunteering, and faith, as well as the connection to see all of life as ministry. Hence, a capacity and confidence to see that God is equally active in the workplace as He is in church or ministry settings. The course produced the desired results of helping participants not just learn new information, but also reflect, engage, and apply the information in their own lives.

The course material most likely need to be reviewed before putting it into wider service in Young Life Australia in order to make it more valuable for existing staff and trainers to equip new staff and volunteers.

Theological Reflections

As an outcome of my project the importance of developing a sound theology of work in the volunteering context has been reinforced. Genesis 1 opens with the image of God at work – speaking, creating, and forming the world. By verse twenty-six, we see God creating man in His image and likeness, as God’s image bearer’s mankind is given work to do. Mankind is to be fruitful, to increase in number and fill the earth and subdue it, to rule over God’s creation with Him. Humanity is called to take our place in the world and co-labour with God to nurture, care for and develop the creation. Work brings dignity to humanity.

Many have reduced the notion of work to our employed status. Some have created a sacred/secular divide to value spiritual work above other types of work, which I contest is an injustice. A Biblical theology of work is critical if we are to find meaning and purpose in life and make sense of our role and place in world. It is crucial for us to understand that we all contribute to God’s purposes to see humanity flourish and develop a sense of community and partnership together in the world.

As has been stated earlier on in this thesis, work is a gift from God. Work is an invitation to co-labour with God, to see all of humanity and the created order flourish. Whether paid, volunteer, or necessary, our work is designed to bring glory to God, and as we work, we reflect God’s glory to the world around us.

Volunteering contributes to a person’s sense of worth and flows into other aspects of their lives,¹ learning to serve a broken world without receiving a monetary return brings value,

1. Walsh, L., Black, R. *Youth Volunteering in Australia: An evidence review 2015*. Report prepared for the Australian Research Alliance for Children and Youth. 11

supports the idea that each life is valuable, and allows people to contribute in some way to contributing to God's purpose in the world.

It is evident that if people persist in church or Christian circles long enough, they may at some point hear some form of teaching around a theology of work. However, this scattergun approach fails to adequately equip believers in a strategic fashion to deal with the world of work, along with its spiritual, ethical, and moral complexity. The Bible speaks comprehensively to all of life and addresses the spiritual, ethical, and moral complexity in which we struggle every day.² The current state of a clearly defined strategy in teaching a theology of work, only enhances the value and importance of a short course that can help people to understand how to apply a Biblical theology of work. Providing people with suitable content provides them with the capacity, and the language, to positively engage with others and wrestle with ideas together.

Given that most people who volunteer with Young Life Australia begin their service during their late teens and early twenties, it elevates the importance of this training module. These developmental years is a critical time when young people are forming much of their spiritual framework and personal values. They are also years when they are under intense pressure around their spiritual and values formation. Again, it provides a key opportunity for Young Life Australia to make a significant impact upon its volunteers by equipping them for life and ministry.

2. Miller, Darrow. *LifeWork: A Biblical Theology for What You Do Every Day.*, Seattle, USA: YWAM Publishing, 2009, 75.

Limitations

The major limitation of this project was that my sample size was small in the number of participants who completed the course material. The survey findings therefore cannot generate a comprehensive conclusion as to the effectiveness of the material. As a result, there will need to be a wider rollout to a larger number of participants with pre-course and post-course surveys to be completed, in order to gather further meaningful data on the outcomes and effectiveness of the course material.

I was unable to explore how effective a Biblical theology of work could be used as a recruitment tool, due to the impact and limitations of the global COVID-19 pandemic.

The surveys did not ask participants any questions around the frequency of training or teaching they had received in relation to a theology of work or the value of volunteering in church or other volunteer settings. But one person indicated it was not frequent in the one-on-one interviews.

The outcome and impact of the material is limited to two-time stamps, the pre- and post-course surveys. Therefore, at this stage it is difficult to evaluate the ongoing development of each participant's views and integration of a theology of work into their lives. There would be value in conducting a video call with participants in six months' time, followed by a final survey with participants in one year to measure how participants are implementing the learning in their lives.

Recommendations

As an outcome of this study, the following recommendations for Young Life Australia are offered to consider, if the organisation desires to rollout the material to a wider group of staff and volunteers.

1. Review the content and structure of the material with two or three people who participated in the trial.
2. Consider the possibility of adding a section to the course on how to equip participants to have informal leadership discussions with colleagues in the workplace to help develop a healthy culture built upon grace and integrity.
3. Appraise a variety of digital platforms that can facilitate course delivery. Or is it actually best delivered via a face-to-face teaching model?
4. Arrange a follow-up video call with participants, if the course is to be delivered through an online portal. This discussion opportunity may help increase the effectiveness and robustness of the material.
5. Establish a ‘train the trainer’ module to equip some staff in some areas to optimally deliver the material in local communities for consumption by volunteers, senior high school pupils, and university students.
6. Review pre-course and post-course survey questions. Should additional questions be added around where and when a participant last heard a sermon or attended a teaching opportunity on a theology of work? This would only be considered if a second trial is conducted. Otherwise, the surveys would not be required if the material is implemented into the training offering.
7. Consider if a longitudinal study would be needed to assess and measure how a theology of work is shifting the charity’s culture of recruitment and retention.

Conclusion

Recruiting volunteers can be challenging. Retaining them long-term is an even greater challenge. As a result of this project, I am more convinced than ever that equipping people with a sound Biblical theology of work is one of the key ways to retain volunteers in Christian organisations and churches. It also provides the framework for people to develop a whole of life ministry model in their lives and enables them to develop long-term strategies to continue to volunteer in different roles across their various stages of life. It also allows for meaningful engagement in their employed work and key roles in families and communities.

Given the identified limitations and overall feedback from the post-course survey, it is evident the course content and basic structure is highly valuable for helping volunteers and bi-vocational employees develop a framework for a lifetime of ministry in Young Life Australia and beyond. It appears the majority of participants found the course material helpful in their thinking and for two participants it was life changing. It will take energy and commitment from Young Life Australia's senior management team to ensure the training is implemented into the overall training structures over the next ten years, to be able to assess the full impact of the material's capacity to shift the culture of volunteer recruitment and retention.

Developing a clear theological understanding of work is critical if we are going to live life to the full, find meaning and purpose, and develop a vision for God's Kingdom on earth as it is in heaven. A Biblical theology of work helps us to align ourselves with God's purpose for our lives and for the world in which we live and serve. It brings meaning and purpose in everything we do; no matter how lofty or lowly we judge our work to be.

We work to bring glory to God in all aspects of our lives, reflecting His glory to the world around us. This is our calling as God's people living in a broken world. This study, while

limited in several ways, provides the basis for further research and implementation of the core themes that emerged, in order to drive positive and sustainable cultural change.

APPENDIX A

BASELINE SURVEY QUESTIONS AND RESULTS

Baseline Survey Questions

1. What is your sex?
 - a. Male
 - b. Female
2. What is your age?
 - a. 18-24
 - b. 25-34
 - c. 35-44
 - d. 45-54
 - e. 55-64
 - f. 65-74
 - g. 75+
3. How long have you volunteered with Young Life?
 - a. 1-2 years
 - b. 3-5 years
 - c. 6-10 years
 - d. 11-15 years
 - e. 16-20 years
 - f. 20+ years

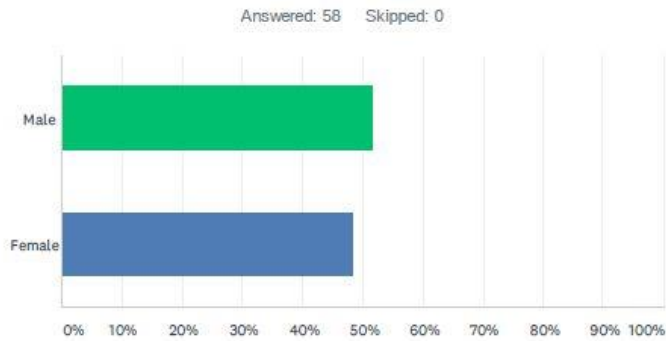
4. Which of the following best describes your work status?
- a. Paid full-time
 - b. Paid part-time/casual
 - c. Self-employed
 - d. Bi-vocational ministry
 - e. Home duties
 - f. Student
 - g. Retired
 - h. Career/disability
 - i. Looking for work
 - j. Other.
5. Which of the following statements best describes your view of volunteering and its integration with the purpose and meaning of work?
- a. Volunteering contributes greatly to the purpose and meaning of work.
 - b. Volunteering contributes somewhat to the purpose and meaning of work.
 - c. Volunteering is separate to the purpose and meaning of work.
 - d. I don't see the connection between volunteering and the purpose and meaning of work.
6. Do you understand the distinction between the Biblical view of work and employment?
- a. Yes
 - b. No
 - c. Other

7. Which of the following statements best describes how you view your service to God in your workplace/educational environment/etc? (Please choose 1 or more)
- a. I stand up for social justice issues when I can.
 - b. I live out my faith been personally honest and sharing my faith with my colleagues whenever possible.
 - c. I work to the best of my ability and produce excellent and skilled work.
 - d. I seek to create a harmonious and beautiful workplace.
 - e. I work from a Christian motivation seeking to engage and influence the workplace to that end.
 - f. I work with a grateful heart, being joyful with a Christian spirit.
 - g. I seek to make as much money as I can to support others in their Christian service.
 - h. Other
8. Which phrases do you associate with God's view of work? (Please choose 1 or more)
- a. Purpose, meaning and work are part of God's design for humanity.
 - b. Work is a necessary evil as a result of the fall so purpose and meaning have no significant connection.
 - c. Despite the fall, purpose, meaning and work remains a significant issue.
 - d. There is no connection between God and purpose, meaning and work.
 - e. I am not sure.
 - f. I have never really thought about it.
 - g. Other (please specify)

9. Have you received any Christian teaching about work in any of the following locations? (Please choose 1 or more)
- a. Church or church service.
 - b. Bible study / community group / connect group.
 - c. University or campus ministry.
 - d. Young Life.
 - e. Podcast or other online teaching resources.
 - f. None of the above
 - g. Other (please specify).
10. On a sliding scale, how would you value a short online course or other resources exploring the purpose, meaning and value of work?

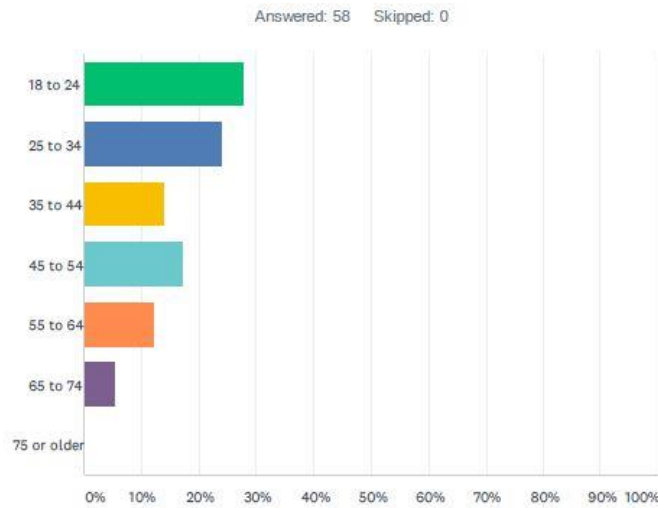
Baseline Survey Results

1. What is your sex?



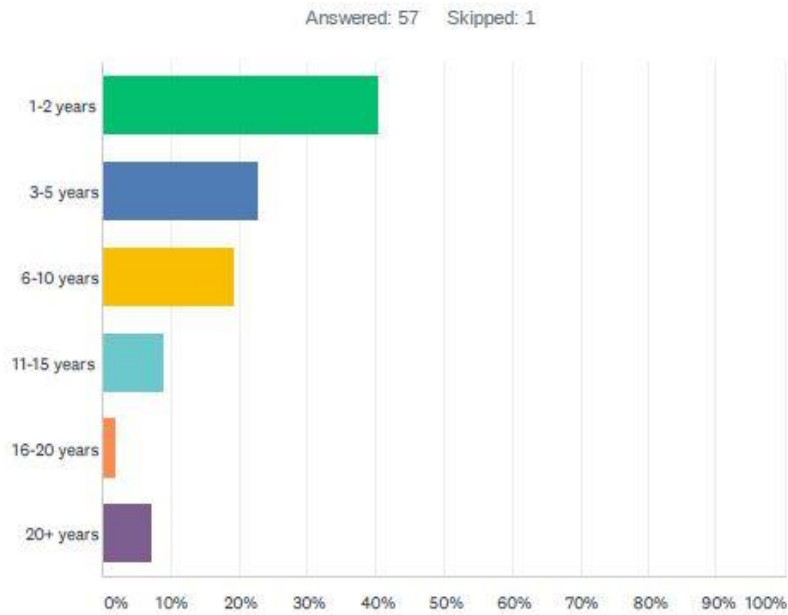
ANSWER CHOICES	RESPONSES	
Male	51.72%	30
Female	48.28%	28
TOTAL		58

2. What is your age?



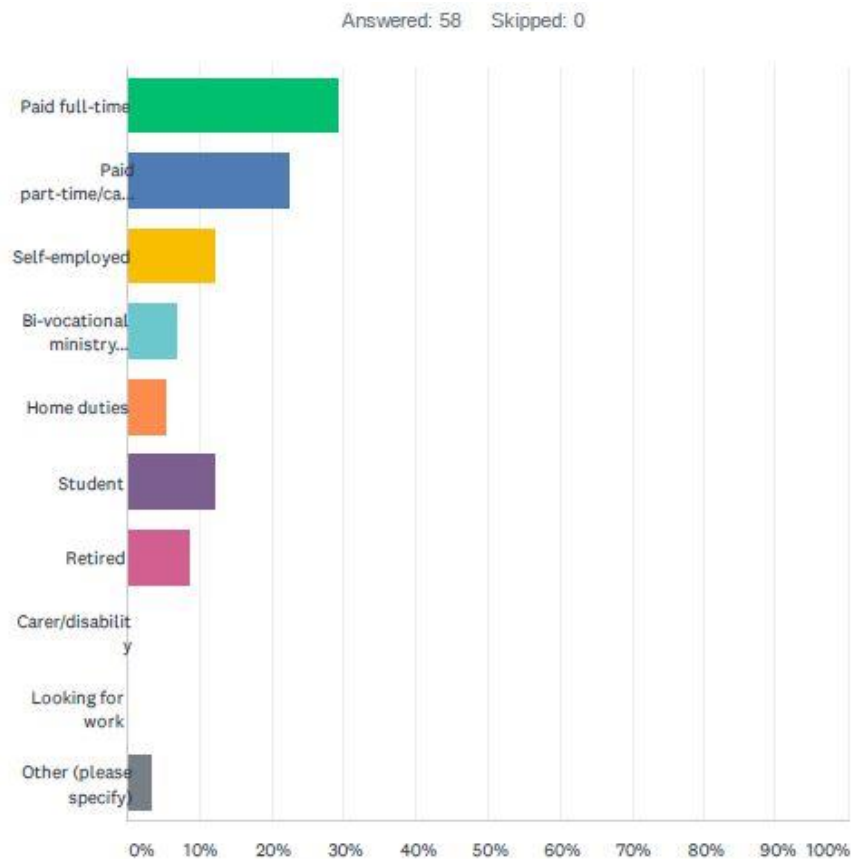
ANSWER CHOICES	RESPONSES	
18 to 24	27.59%	16
25 to 34	24.14%	14
35 to 44	13.79%	8
45 to 54	17.24%	10
55 to 64	12.07%	7
65 to 74	5.17%	3
75 or older	0.00%	0
TOTAL		58

3. How long have you volunteered with Young Life?



ANSWER CHOICES	RESPONSES
1-2 years	40.35% 23
3-5 years	22.81% 13
6-10 years	19.30% 11
11-15 years	8.77% 5
16-20 years	1.75% 1
20+ years	7.02% 4
TOTAL	57

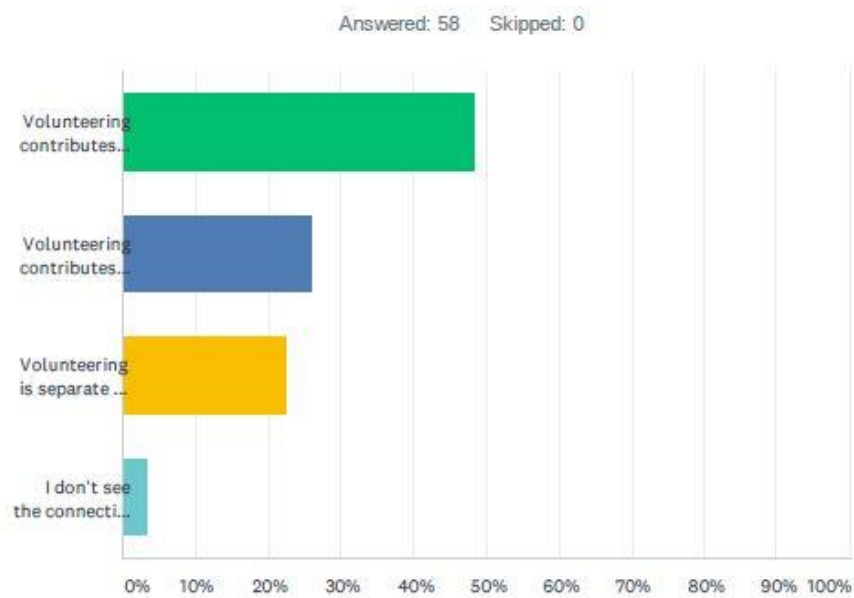
4. Which of the following best describes your work status?



ANSWER CHOICES		RESPONSES	
Paid full-time		29.31%	17
Paid part-time/casual		22.41%	13
Self-employed		12.07%	7
Bi-vocational ministry (ministry and other paid employment/student/home duties etc)		6.90%	4
Home duties		5.17%	3
Student		12.07%	7
Retired		8.62%	5
Carer/disability		0.00%	0
Looking for work		0.00%	0
Other (please specify)		3.45%	2
TOTAL			58

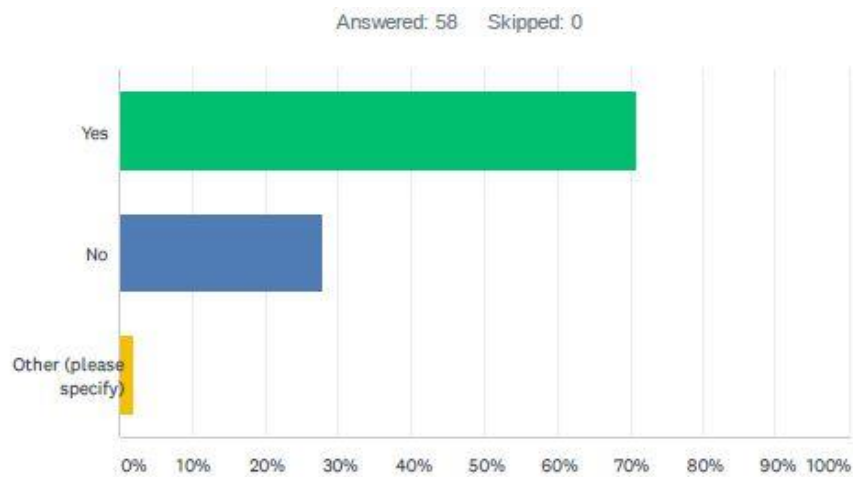
#	OTHER (PLEASE SPECIFY)	DATE
1	Both self employed and paid casual	10/20/2018 10:24 AM
2	Full time volunteer	10/18/2018 5:39 PM

5. Which of the following statements best describes your view of volunteering and its integration with the purpose and meaning of work?



ANSWER CHOICES	RESPONSES	
Volunteering contributes greatly to the purpose and meaning of work	48.28%	28
Volunteering contributes somewhat to the purpose and meaning of work	25.86%	15
Volunteering is separate to the purpose and meaning of work	22.41%	13
I don't see the connection between volunteering and the purpose and meaning of work	3.45%	2
TOTAL		58

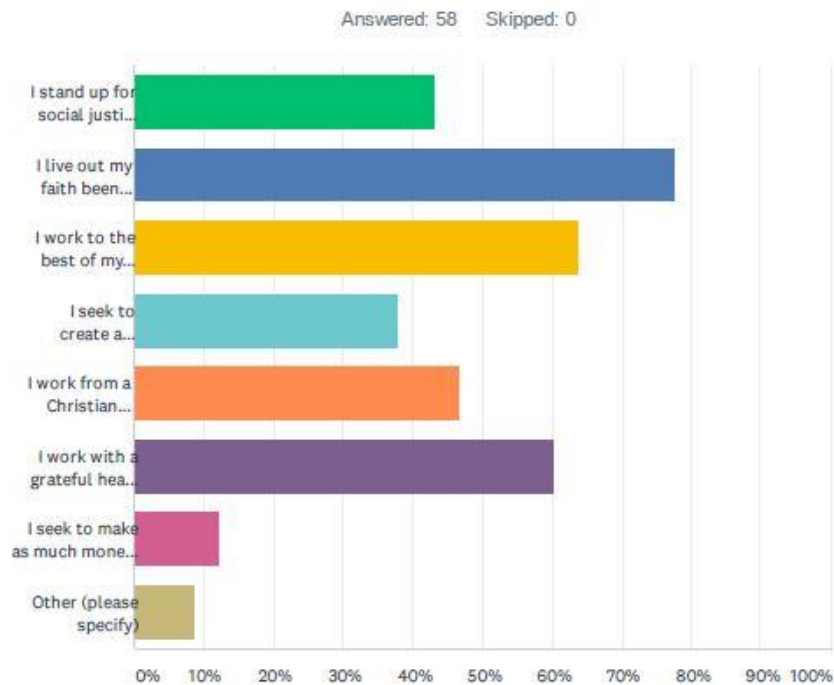
6. Do you understand the distinction between the Biblical view of work and employment?



ANSWER CHOICES		RESPONSES	
Yes		70.69%	41
No		27.59%	16
Other (please specify)		1.72%	1
TOTAL			58

#	OTHER (PLEASE SPECIFY)	DATE
1	what????	10/18/2018 7:46 PM

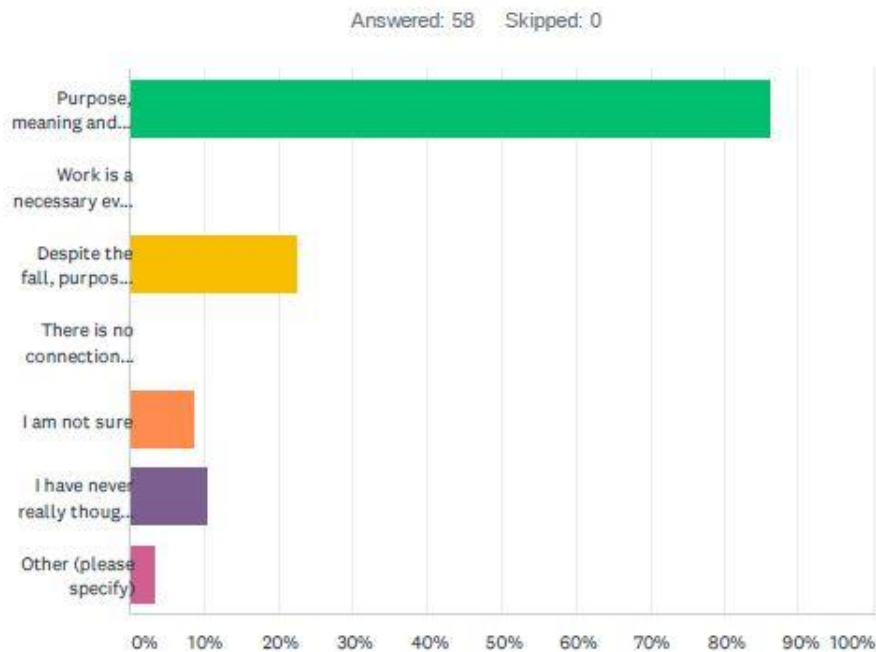
7. Which of the following statements best describes how you view your service to God in your workplace/educational environment/etc? (Please choose 1 or more)



ANSWER CHOICES		RESPONSES	
I stand up for social justice issues when I can		43.10%	25
I live out my faith been personally honest and sharing my faith with my colleagues whenever possible		77.59%	45
I work to the best of my ability and produce excellent and skilled work		63.79%	37
I seek to create a harmonious and beautiful workplace		37.93%	22
I work from a Christian motivation seeking to engage and influence the workplace to that end		46.55%	27
I work with a grateful heart, being joyful with a Christian spirit		60.34%	35
I seek to make as much money as I can to support others in their Christian service		12.07%	7
Other (please specify)		8.62%	5
Total Respondents: 58			

#	OTHER (PLEASE SPECIFY)	DATE
1	Well I aim to do the ones I have ticked. Not sure how successfully I do it.	11/13/2018 3:30 PM
2	My work involves research and development - my work helps me to better understand God's world, and to make it a better place	10/25/2018 2:30 PM
3	I try to do all of the above to the best of my ability.	10/20/2018 6:21 PM
4	All of the above; I live out my faith sharing with anyone, I work to the best of my ability, stand up for social justice, seek to engage and influence workplace upon biblical values, work with a grateful attitude and also make money to fund others in ministry or need. And seek to maintain the beauty and harmony in the workplace.	10/20/2018 10:24 AM
5	I enjoy having purpose and doing activities with purpose as a way of praising God for creating me to work	10/19/2018 5:32 PM

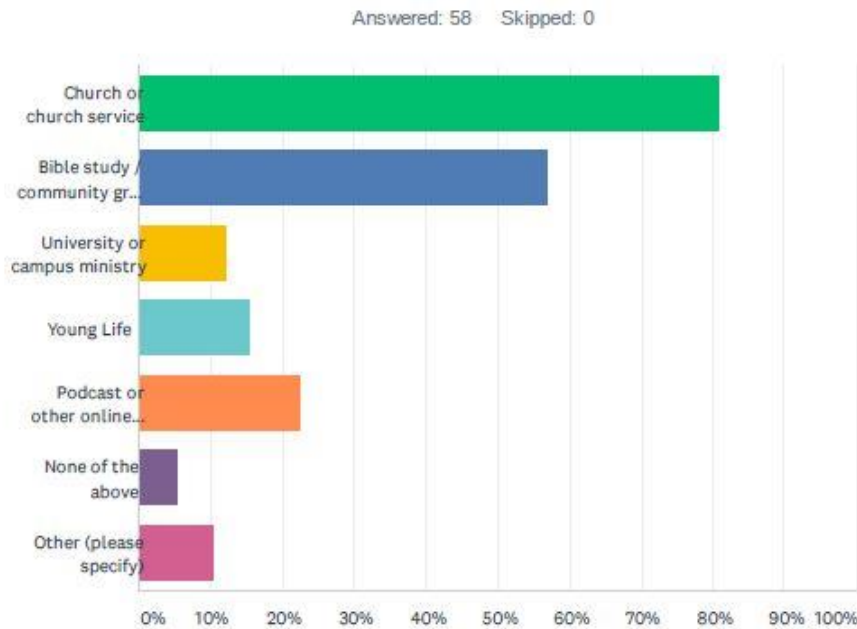
8. Which phrases do you associate with God's view of work? (Please choose 1 or more)



ANSWER CHOICES		RESPONSES	
Purpose, meaning and work are part of God's design for humanity		86.21%	50
Work is a necessary evil as a result of the fall so purpose and meaning have no significant connection		0.00%	0
Despite the fall, purpose, meaning and work remains a significant issue		22.41%	13
There is no connection between God and purpose, meaning and work		0.00%	0
I am not sure		8.62%	5
I have never really thought about it		10.34%	6
Other (please specify)		3.45%	2
Total Respondents: 58			

#	OTHER (PLEASE SPECIFY)	DATE
1	God worked to create the heavens and earth and being made in his image work is something we do to achieve a good outcome to reflect his creativity; it also placed man in charge of the earth to be stewards and good custodians with I believe is also relective of God.	10/20/2018 12:38 PM
2	Better one handful with tranquility than two handfuls with toil (Ecclesiastes 4:6). God did not say work itself was the punishment but work would be painfully difficult. However in my experience, when following God's direction finding suitable work with his favour has created a one hand with tranquility situation rather than in my own ambition and plans finding myself pushing through unsuitable work where I have much toil and little reward.	10/20/2018 10:24 AM

9. Have you received any Christian teaching about work in any of the following locations? (Please choose 1 or more)

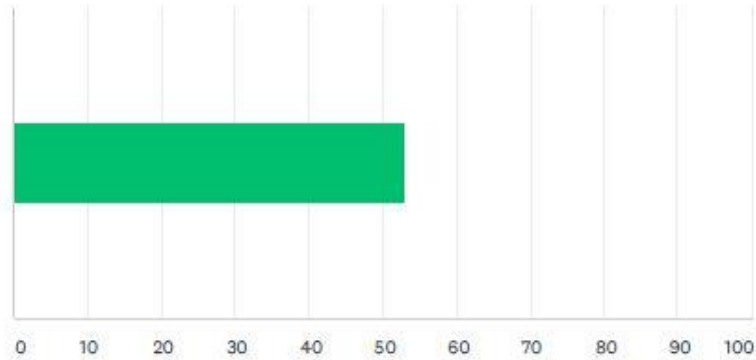


ANSWER CHOICES	RESPONSES	
Church or church service	81.03%	47
Bible study / community group / connect group	56.90%	33
University or campus ministry	12.07%	7
Young Life	15.52%	9
Podcast or other online teaching resources	22.41%	13
None of the above	5.17%	3
Other (please specify)	10.34%	6
Total Respondents: 58		

#	OTHER (PLEASE SPECIFY)	DATE
1	Teaching from my father	11/16/2018 5:56 PM
2	Discussions and observations of Christians in my previous workplace	10/22/2018 12:19 PM
3	Ministry training and studies as a volunteer through OAC Ministries (Outreach and church Ministries) Victoria	10/21/2018 4:54 PM
4	Many many many years ago though. Not current church.	10/20/2018 6:21 PM
5	Seminary	10/19/2018 12:09 AM
6	Bible college	10/18/2018 5:39 PM

10. On a sliding scale, how would you value a short online course or other resources exploring the purpose, meaning and value of work?

Answered: 58 Skipped: 0



ANSWER CHOICES	AVERAGE NUMBER	TOTAL NUMBER	RESPONSES
	53	3,075	58
Total Respondents: 58			

#		DATE
1	49	11/16/2018 5:56 PM
2	63	11/15/2018 2:52 PM
3	51	11/14/2018 12:29 PM
4	10	11/13/2018 9:24 PM
5	54	11/13/2018 7:44 PM
6	50	11/13/2018 6:41 PM
7	80	11/13/2018 5:44 PM
8	0	11/13/2018 5:43 PM
9	81	11/13/2018 5:43 PM
10	32	11/13/2018 5:06 PM
11	75	11/13/2018 5:03 PM
12	52	11/13/2018 3:32 PM
13	60	11/13/2018 3:30 PM
14	16	11/6/2018 2:54 PM
15	42	10/25/2018 2:30 PM
16	50	10/24/2018 2:23 AM
17	72	10/23/2018 3:03 PM
18	70	10/22/2018 12:19 PM
19	68	10/21/2018 4:54 PM
20	81	10/20/2018 6:21 PM
21	86	10/20/2018 4:44 PM
22	25	10/20/2018 12:52 PM

23	70	10/20/2018 12:38 PM
24	50	10/20/2018 10:24 AM
25	0	10/20/2018 10:13 AM
26	99	10/19/2018 5:32 PM
27	67	10/19/2018 8:39 AM
28	70	10/19/2018 8:36 AM
29	9	10/19/2018 8:32 AM
30	98	10/19/2018 7:55 AM
31	50	10/19/2018 5:57 AM
32	100	10/19/2018 3:35 AM
33	70	10/19/2018 12:09 AM
34	59	10/18/2018 11:53 PM
35	40	10/18/2018 11:27 PM
36	30	10/18/2018 10:39 PM
37	50	10/18/2018 9:43 PM
38	30	10/18/2018 9:21 PM
39	49	10/18/2018 9:03 PM
40	0	10/18/2018 8:57 PM
41	63	10/18/2018 8:42 PM
42	100	10/18/2018 8:31 PM
43	100	10/18/2018 8:06 PM
44	1	10/18/2018 7:46 PM
45	39	10/18/2018 7:24 PM
46	50	10/18/2018 7:19 PM
47	75	10/18/2018 7:19 PM
48	25	10/18/2018 6:29 PM
49	0	10/18/2018 6:29 PM
50	18	10/18/2018 6:19 PM
51	50	10/18/2018 6:09 PM
52	71	10/18/2018 6:03 PM
53	80	10/18/2018 5:51 PM
54	16	10/18/2018 5:42 PM
55	94	10/18/2018 5:39 PM
56	69	10/18/2018 5:29 PM
57	51	10/18/2018 5:23 PM
58	65	10/18/2018 5:23 PM

APPENDIX B

INTERVIEW QUESTIONS AND TRANSCRIPTS

One-On-One Interview Questions

1. What motivates you to volunteer in the community and why?
 - a. How has your faith informed your view of volunteering?
 - b. What was the most helpful teaching you have had on this?
 - c. Has anyone in particular been helpful in your thinking about volunteering?
2. What motivates you to volunteer with Young Life and why?
 - a. What inspires you?
3. As you think about your best volunteer experiences, which experiences brought you the most satisfaction and why?
 - a. Was there anyone who was influential in the experience and why?
4. What are some of the skills you learnt and developed as a volunteer that have flowed over into your employment and how are you using them?
 - a. In what ways have you applied these skills to work life?
 - b. Have these skills at any point enable you to lead in a particular way in the workplace to bring change or success?
5. How has volunteering help you find meaning and purpose in your work/employment?
 - a. Do you understand the distinction between the Biblical view of work and employment?

6. How does volunteering inform your view of employment and your working life?
 - a. How does it bring meaning and purpose?
7. Which of the following statements best describes how you view your service to God in your workplace/educational environment/etc? Why?
 - a. I stand up for social justice issues when I can.
 - b. I live out my faith been personally honest and sharing my faith with my colleagues whenever possible.
 - c. I work to the best of my ability and produce excellent and skilled work.
 - d. I seek to create a harmonious and beautiful workplace.
 - e. I work from a Christian motivation seeking to engage and influence the workplace to that end.
 - f. I work with a grateful heart, being joyful with a Christian spirit.
 - g. I seek to make as much money as I can to support others in their Christian service.

Interview One

Participant – KE. Retired, Male.

Young Life Australia – Queensland

20th March 2019

GH: What motivates you to volunteer in the community and why?

KE: I have always had a love for people from all walks of life, it is just a natural thing – my dad had it and I have got it – so I guess it is through the genes. But also, this stage of life, I am happy to pay back now that I have stopped work full time, and, in my mind, it fulfills the second commandment, to help your fellow man. So, I believe that through the experiences I have had in life that I can pass back a little bit there and contribute towards the community.

GH: How has your faith informed your view of volunteering (or do you see it as being a heritage thing, because you saw your dad doing that?

KE: No, certainly I think my Christian faith has added a lot to what I do and why I do it. As I said I certainly believe in the command about treating your fellow neighbour as yourself, so consequently that has helped a lot in what I do and why I do it.

GH: What was the most helpful teaching you have had on this? Has anyone in particular been helpful in your thinking about volunteering? Your dad's been your primary model in that, just tell us a little bit more about what he did and how that influenced you?

KE: Dad was always a very hard worker, and he was a bit of a go-getter, he used to like socializing. So, I believe that looking at that and dealing with different people – he had a good

attitude with people, always cup half full rather than half empty – so that held true to what I do as well and what I believe in.

GH: What motivates you to volunteer with Young Life and why that happened and some of the parts that continued to inspire you around that?

KE: I believe that there is a big need for kids these days, there is so many influences that they get tied up with, so many options these days. Back in my day it was just about going through school, going on to become a teacher or getting a trade and there was no influence like the modern age with all the technology, the internet and all those sorts of things. So, consequently I believe there is a big need these days to help kids get a sense of where they are at and why they are there and just help guide them through the various things where we can, through our own experiences and hopefully give them a better opportunity to get on the ‘straight and narrow’ rather than go down some dark paths.

GH: As you think about your best volunteer experiences, which experiences brought you the most satisfaction to you where you think you most contributed something, as part of a team or individually?

KE: On a larger scale and probably more in a business sense, you get a lot of satisfaction out of approving and setting up things for programs to happen. With one of the boards that I sit on, we do a lot with foster care – we are one of the biggest foster carers in Queensland – so you get the opportunity to have influence over the way in which that all rolls. Probably from a personal point of view and just thinking about what has given me the most sense of satisfaction that I have seen it would be in the national camp with Young Life, seeing the kids come to Christ there. You do not get a lot of them, but you influence a lot on the way through. And the

opportunity to see kids get up there and want to know more about God and accept Jesus and then come back and be mentored by the Jono's of the world, start to go to church and then carry on their faith.

GH: And so, in that experience, if you think through the camp experience, was there someone along that journey that you thought was just a helpful relationship along the way?

KE: Damo was another guy. It is the younger guys that are connecting with the kids, that are out there playing the games with them, jumping over the side of the rocks, climbing Mt Kosciuszko and so forth. Just that relationship, seeing those kids building relationships and becoming buddies with younger kids, because even though it may not seem obvious the younger kids do take note of what the older ones are doing, they try to mimic that and try and do what those older ones are doing so that is why it is important.

GH: You volunteered a lot, prior to Young Life, it seems like you have done a lot of volunteering – What are some of the skills you learnt and developed as a volunteer that have flowed over into your employment and how are you using them?

KE: I think the best thing that happened to me was when I got into sales. While sales is a bit cut and thrust and you have got to learn all your lines, it gives you the opportunity to gain confidence in yourself and what you do throughout life. Probably the first volunteering experience that I had in life was when I was early 20s when my wife and I joined the 'Lions' club up in Bundaberg. That was a lot of volunteering, just dealing with people and little boards and things like that and gaining the confidence that you do in those sorts of situations. With Lions in particular you learn all your ethics, good procedures and processes which have carried me right through in the way in which you run boards, the things you do on those boards,

the way in which you treat people, and they are just the things that you build up throughout life and give you just a background, a good baseline in which to learn from there. Because life's all about learning – we all think we know it when we are 18 years old, but we all go do our thing, we learn the hard way and consequently we learn by our mistakes.

GH: Have these skills at any point enable you to lead in a particular way in a difficult situation that has maybe brought success? Maybe in a volunteering or a working environment.

KE: I think through the learning's over the years when you do run into a problem/conflict/difficult situation, you tend to go back into the memory bank and look for times that you have had to face that before and made the mistakes. Because everything is good in hindsight, but its good if you have had a few experiences and those hindsight's to be able to rely on to take you forward. So, when you get in a difficult situation you can draw on those experiences to maybe think which is the best way to approach it.

GH: How has volunteering helped you find meaning and purpose in your work/employment?

KE: I guess the grind of your work is meeting tasks, doing things to build the business and it becomes a lot of dollars, more so than people. And I think volunteering is more about people than dollars and that in itself gives me a sense of satisfaction to be able to help people more than the dollar side of it and that's what I've found the best attribute of it. To be able to see people that are less able, may be less fortunate and be able to help them achieve things that they want in their lives. And that brings a deeper sense of satisfaction for you in terms of being able

to continue to press forward. Yeah, it is a good feeling that motivates me to want to do more and help more people.

GH: The scriptures talk about work, and we in our current world think work is employment which I do not think aligns with the scriptures; so, tell me a little bit of your understanding about the distinction between a Biblical perspective of work and what we see as employment.

KE: I guess it is just an automated thing – when you are in work, you have your family and you are wanting to do the best by them, it is all about dollars and the satisfaction about doing a job well and its usually for someone else (even though I have been self-employed, and you are doing it for yourself as well). Biblically, work is a labour of love for others and a way in which you can help others achieve and help them see their goals achieved. That in my mind is a very important thing and one that you really need to try and incorporate in your daily life. But most of the time these days when your full-time employment it is very hard to do that because you are just working for you and your family. Now that I am on the other end of life it is a matter of being able to say, ‘how much can I give back to my community?’ and I think that lines up well with how God wants us to be and the things we do. So volunteering, working and family are the bits that bring substance and meaning to your life – how does volunteering work in and bring that substance and support those ideas? In that early stage of life, we can be busy, but what are the ways that we can support some of those external things – tithing and being intentional about some of that stuff.

GH: How did you think through that in your early years?

KE: Because I was a late committer, a late Christian. Late 30s by the time I came back to God. Having been brought up a Lutheran and then went off and got married, played football, and did not attend church. I got to thinking there has got to be more to life than just what we are doing. Where did we start/come from – so I went exploring that. And I think that has held me in good stead over the years in understanding my own self in order to go out and help others. And that ties in with the family. In my former life, in terms of my work life, the balance was not very good. I used to work a lot – it was just the nature of the job when you were in sales, you have the incentives there and consequently, you can say that the family suffer to some degree that you are not there all the time (twelve-hour days). Whereas now, it is a little bit more balanced. Our children have moved out of the nest, so we are just happy nesters now. Because I decided not to fully retire and to continue on with these jobs, I had to look for something for Nola to go and do. I encouraged her to go and find some volunteering things to do too, so she volunteers now too, and I think that gives her a sense of satisfaction and keeps her active. So, we do both volunteer and we do things together where we can. I have not sort of thought through the full retirement thing yet.

GH: Which of the following statements best describes how you view your service to God in your workplace/educational environment/etc? Why?

GH: I stand up for social justice issues when I can.

KE: Too much.

GH: I live out my faith been personally honest and sharing my faith with my colleagues whenever possible.

KE: Most certainly. I think of some tricky situations in recent times where some church members, other churches that I am dealing with through the board, get themselves in a bit of a situation. You try to help them out, but the more you try to help them out sometimes the less they want to honour that and do the right thing. So, it is very difficult when you have got another party that is almost hostile to what you are trying to do in faith. They are saying 'God's on their side' and I am saying, 'God's on my side'. And so consequently that is still an ongoing thing. But certainly, being honest and open, do not lie do not, hide things. There is two ways of lying – telling the whole truth and telling part of the truth. And being able to get your way through that. And trying to create the best environment we can with those people we are helping whether it be through the philanthropic organisation or Young Life etc. because we touch hundreds of thousands of lives a year but if we are not touching them properly or to the best of our ability or putting the right resources and moneys where they need to be then there is 10 people that get missed out. And our mantra for the Church of Christ is 'shining the light of Christ in our communities' through the various touch points that we have, and we have over two hundred in Queensland. So, trying to keep all that balanced is challenging and the CEO and I are pretty intent about wanting to get around and make sure that we do the best we can about seeing that all come to pass.

GH: I work to the best of my ability and produce excellent and skilled work.

KE: Well, I try to:

GH: I seek to create a harmonious and beautiful workplace.

KE: Yeah, I think so, it is certainly a challenge.

GH: I work from a Christian motivation seeking to engage and influence the workplace to that end.

KE: Yeah.

GH: I work with a grateful heart, being joyful with a Christian spirit.

KE: Yes.

GH: I seek to make as much money as I can to support others in their Christian service.

KE: I do not seek to make as much money as I can anymore, I do have a little bit of money and I do tithe I guess that all counts where I give money and so forth.

Interview Two

Participant – MR. Mechanic, Male

Young Life Australia – New South Wales

13th April 2019

GH: What motivates you to volunteer in the community and why?

MR: I think when I can see a need or see if there is value in doing something and it does not necessarily require payment to bring its value. In terms of motivation, it is about seeing a need and realizing that you can meet that need at some level. Yes, and seeing that something can come out of it. That it can be productive, the work that I do, not just for no reason or no gain. Specifically, volunteering that might help someone else because if you are just volunteering for your own gain, you would probably just be doing it by yourself. So, part of the motivation is to help people? Yes. So, for church stuff, I volunteer because I want to see people grow in their faith or even before that, learn about it and be introduced to the concept of it – which is where Young Life comes in – but then helping people along in their journey. For volunteering at say, Marching Band, I want to see people grow in their skills and abilities in music and pushing themselves to do things they have not done before. And volunteering in secular things also. Naomi and I are the only Christians there so that's worth something.

GH: How has your faith informed your view of volunteering and encouraged you to participate in things?

MR: I think a lot of, perhaps, non-Christian people do not do it unless they get something out of it for themselves but as a Christian, we know there is something beyond this

life, this is a short end of a very long piece of string. So, it does not matter if I am getting paid but if there is something good coming out of it, it is worth it. It is okay to give up time for free now because we have got eternity to go, it does not matter if you are earning or not if you are doing something that is worth it.

GH: What was the most helpful teaching you have had on this? Has it been a church, discussion with others, podcasts and what has been the most helpful?

MR: I think the most helpful teaching has been at church because most youth leaders or church ministry people (who are not the ministry staff) are volunteers. So that is where the majority of the teaching and opinion forming has come from.

GH: Did you get that in a church service or just in youth leadership as you have volunteered?

MR: I have done a lot of learning on the job while doing volunteering but then apart from that, conversations in and around it. Not as much in church services as that is more about personal growth for me, but the teaching on volunteering has been more in training days specifically about it and just talking about it in and around the volunteering environment.

GH: What motivates you to volunteer with Young Life and why?

MR: Well Naomi (wife) was volunteering for a year before I was, and we wanted to do that together. She would come home with stories of some kid who really needed to chat or meet someone at that point, and she would share just a little bit. I think Holly's (Young Life Australia area manager) been quite good at seeing the value in what we do volunteering wise. She met

with me a couple of times and said, ‘hey Matt, I’ve got this one kid I think would really benefit from meeting with you’ and then she has often been right about it. And it has been cool, with one particular guy, growing a relationship and the conversations that come out of that and it is almost at the point where he wants to come to church.

GH: In the context of volunteering, do you feel like there’s real value in it for the kids that you are working with, but often relationships are a two-way street? So, what I have heard you say is that it is not just the relationship with the kids, but a relationship with Holly in this case who actually helped you see that you have something to contribute into the life of some young person?

MR: I think doing volunteering with Young Life has helped me with my priorities a bit, seeing what is actually important and then taking that into other parts of my life – as well at a basic level if it was important for this kid to hear, it is important for everyone else to hear. If all this kid needs to hear right now is that God loves him then why does not everyone else need to hear that. So, I can take that to work and anywhere else in my life, the same message. The way you deliver it might be different. I think volunteering with Young Life, because of the demographic of kids that come, you really have to narrow down what the fundamentals of what you are trying to get across are.

GH: So, you have found that helpful, extending into other places in your life. Have you found it has helped shift your thinking as to how to help other people in those places where you are?

MR: Particularly the kids at Young Life, they need someone to connect with and care about them and be stable in their lives. What a great opportunity for someone to live as a Christian and show their faith in the way they live, whether you are preaching at them or not. If I can then go into the rest of my life and just live as a Christian, that will get noticed at some point by someone and maybe that will start a conversation that will go somewhere.

GH: As you think about your best volunteer experiences, which experiences brought you the most satisfaction and why?

MR: I think the best volunteering experiences are the ones where you have invested time and energy into one or multiple people and eventually, they will open up about something and you can have a real discussion. So, spending a week with 4 boys on summer camp and by the second half of the week, you can ask them questions and they would not just brush it off, they would engage with it, and you can talk about it because you have invested the first half of the week just being their mate. The hours of just investing with no real application which can turn into conversations and things happening later on. I think that is satisfying, seeing investment paying off in little ways. Seeing opportunities arise for conversation or noticing behavioural change or even just noticing an openness to a discussion which they may have been closed off before, are the bits that you have really enjoyed watching with people.

And volunteering outside of Christian stuff – such as Marching Band, which is a pretty niche activity. They will be rehearsing on the field and doing the drills and movements and there is a set of rules that everyone has got to follow so everyone looks the same. And you march alongside one kid for half an hour straight in a rehearsal and just remind them of the same little things gently over and over again, eventually they get it and do it for themselves. And you watch

them do it for the rest of the year by themselves, without you ever having to step in again. And they will do something different next time, but just persistence and reminding them and they learn, take it on and do it themselves. And see them actually start to build their own skills. Establishing the fundamental things that they can build off. Giving them a bit of a push to go somewhere.

GH: Was there anyone who was influential in these experiences and why? It could be a youth leader that led you at youth, and you wanted to replicate that.

MR: Thinking about it now, the people who invested in me and eventually there was fruit, there was not for ages and age but eventually there was something that I got out of it. I realised that probably sucked for them for the six months where nothing happened, but eventually I got somewhere and that was probably rewarding for them after sticking to it for such a long time. And I value that now, thinking about it. I do not know how much of that I was aware of at the time so maybe now as I am doing that leadership work, I can be that for someone else. But I defiantly had youth leaders at church who invested every Friday night all through school for me. And I do not remember everything they say but I remember that they were there for me, which is special. And I think that is pretty cool that I can do that for other kids. I do not know the right things so say half the time, but at least I am there every Friday and there for them. That is a really powerful part of volunteering, the consistency with people, irrespective of what the role, it is often transformational.

GH: What are some of the skills or ideas in your case you learnt and developed as a volunteer that have flowed over into your employment and how are you using them?

MR: I have learnt that people do not want the gospel preached at them explicitly all the time, they need to hear and know it but do not need all of it in a speech right now. So, sharing your life little bit by little bit over a long period of time, is going to build up trust and will be more powerful than just smashing them with Bible passages, which I have never been really good with anyway. Ministering to youth kids, they are not going to have any of it unless you invest time, listen to them, and grow in relationship.

Now at work, I spend forty something hours a week with the same group of guys, they all know I am a Christian if I can just be a Christian at work all those hours then there will be a conversation, and I have had conversations because they have noticed little things in the way I behave.

GH: So, what has been noticed?

MR: Obvious behavioural things – every tradie ever swears every three words, and I do not which is hard because I am surrounded by it, and I would be lying if I said I did not think it in my head often. But people have noticed that and said, ‘hey I noticed you do not swear, why not?’ and I said ‘let me tell you about Jesus’ which is maybe not the most helpful way to tell them about Jesus. But they notice little things about that. They’ve all got a new story every weekend about how they can’t remember their weekend and me saying ‘cool. I went to church’ and just differences in the way I live my life that get noticed, and people ask questions about it eventually. They often do not want to hear an answer, but it builds up over time and they get the image that I take my faith seriously and maybe it is something worth pursuing.

GH: In a way you have found a way to lead culture or maybe challenge culture because of your faith. Because you do not participate in or allow this negative culture to consume your life. You are swimming against the tide. Which for me is a leadership idea because you are challenging negative culture to try and bring about a healthy positive culture.

MR: I think what is helpful for some of the guys at work is not necessarily trying to change their culture but just being a bit different to it and maybe they will think about it a bit. I am not trying to force my views on anyone because then they had just put up a wall and not be interested at all, but there has been interest as to why I am different, and I think because I am unapologetic about being different but also open to talking about it and do not put it in people's faces unless they ask about it.

GH: What is it you do and where do you do it?

MR: I am a mechanic. I work on the North Shore, Sydney. I am at a work with 25 guys, so I do not have a great deal of time to have extended conversations because we are all on our separate hoists, working on separate cars, so it is hard to keep conversations going during the day. But every time you run into someone, and every interaction is going to add a tiny little piece to the picture that is being painted in their head of who I am and what I stand for. I think that is the secret to life. It is about the little, consistent moments. Which makes it really hard too. Because if every little moment counts you can think 'I didn't do very well today because I was tired and in a bad mood and they think Christians are bad mood people'. Maybe not.

GH: How has volunteering help you find meaning and purpose in your work/employment?

MR: Every day when I go to work, I enjoy work, but I look forward to not being there so I can do things that mean more than just being a cog in a big machine. But while I am there, God's put me there, and I think he has got a role for me to play. So, on some level being a Christian presence and witness in my colleague's lives but also doing the best job I can because that is what we are called to do. So that the customer's cars are running so they can keep going on with their lives. Their lives might be shady, but I am going to fix their cars anyway because we are told to love everybody.

GH: So, you said part of work is you go to do that and do it well, but then there is another part that you said derives great meaning and value for you. What is that part?

MR: Most of the time outside of work is doing youth ministry so doing Young Life club and ministry at church on Fridays. That takes up a lot of brain space if not also time. Doing Bible study and also church on Sundays and then also Marching Band stuff, so music. So being a Christian in all of those places, so living my life as best I can so it shows my faith.

GH: What I hear you saying is that Marching band and Young Life etc. are things that you are most passionate about, but you want to be the same in all of those places.

MT: It is hard not to change the way you present yourself. But if my identity really is in Christ, then that is what I really should be presenting no matter where I am. Be careful and consider how vulnerable you make yourself about those things in certain situations, but if God is number one in my life, then that should be what defines me wherever I go. Which does not mean I push it in people's faces, but it is the thing that should be noticed.

GH: Do you understand the distinction between the Biblical view of work and employment?

MR: A little bit. For me, the word work or works in a Biblical context is doing stuff which is not necessarily paid (which is employment), but work is just anything you do – that is the way I have thought about it. By extension everything you do should be done for God’s glory and you should not do it any differently just because you are not in a Christian environment. It just so happens that my work is employed. I have not thought about it too much.

GH: How does volunteering inform your view of employment and your working life? How does it bring meaning and purpose?

MR: I think if you have assessed your priorities and figured out what really is and is not important, if something is so important that you are willing to give up your time and not be paid then it is probably worth something – in this case, worth something eternally because you might play a role in God’s plan for someone’s life. If it is worth enough to volunteer for it then it must be important, or you are just wasting your time. If Christianity is real, then it is worth everything and if it is not, it is worth nothing. And I am willing to go for ‘the everything’, because if it is not then I do not get anything anyway.

GH: Which of the following statements best describes how you view your service to God in your workplace/educational environment/etc? Why?

MR: All of them to some degree, I stand up for social justice issues when I can. This stands out to me because people are pretty brutal in their opinions of work often and even if you are not taking a different side but just pointing out that there is another side and you should stop

being a jerk about it, it offends people even if you have not even taken a side – just suggesting maybe think about other people. Which is somewhat me just stirring the pot but also raises issues with people.

I live out my faith been personally honest and sharing my faith with my colleagues whenever possible. This rings for me most. Trying to live as a Christian so I can be a good witness and they might see God in tiny little bits – and that can be sharing and if they want to talk about it, it can be more explicit sharing. That is what I think about most, I think. I work to the best of my ability and produce excellent and skilled work. I seek to create a harmonious and beautiful workplace. I am not sure that I am going to achieve that. I think that is something only God can do by working in each employee. Even if everyone changed the way they behave and are just nice to each other – it does not mean that their hearts have changed it just means they are behaving differently.

I go for trying to live as a Christian, maybe they will notice and see the reason behind the behaviour and maybe investigate it at some point.

And from a change of heart, behavioural change will hopefully come from that but changing behaviour on a surface level is kind of meaningless.

I work from a Christian motivation seeking to engage and influence the workplace to that end. I find this interesting.

I work with a grateful heart, being joyful with a Christian spirit.

I seek to make as much money as I can to support others in their Christian service. Make money at work so I can use it for God's purposes. All of our lives should be governed by God and guided by his priorities. I would love to make lots of money, and I would hope that my attitude stays the same as it is now. Money can be quite useful for ministry so why not earn a bit

more and give a bit more. I just hope I do not ever get twisted by the money or greedy – I hope that our bottom line can stay the same, but the excess can go. What I do earn I try to use for a good purpose.

Interview Three

Participants – DA and MA. Teachers, Male and Female, Married

Young Life Australia – New South Wales

16th April 2019

GH: What motivates you to volunteer in the community and why?

DA: Well in terms of volunteering in church and things previously before Young Life, it is wanting to support organisations that I believe in. That is part of it.

MA: Well, it may be a clichéd answer, but God calls us to serve. My whole idea of service came from volunteering in Young Life. I have very strong connections with service because of Young Life training even when I was a teenager. In other community activities as well.

DA: I think for me it has been also God's given us gifts whether its time, ability to do particular skills, maybe ability to connect with a particular group of people, so it is important to be using those gifts that God has given us. Making the most of them for his kingdom and for the community generally.

MA: I think my motivation, when the kids were growing up, was to be involved in things that they were involved in and to meet the people they were meeting. And I like people, thrive on being around people so I think volunteering allowed me to meet more interesting people, partly. And you realise that in a group of people you are the person who could actually do that job, so you would think that it is going to be helpful if you do that.

DA: You often find yourself in a group where no one else puts their hand up. It is an internal pressure going you should be putting your hand up.

GH: How has your faith informed your view of volunteering? What was the most helpful teaching you have had on this?

MA: Mine has definitely been from Young Life. When I was mid-late teens and into my twenties there was always lots of training and volunteering through Young Life and what it meant to be a servant. I distinctly remember a big shift in my whole view on volunteering at a Young Life camp where I went from having one year where I did not love camp because I had been so many times and felt a bit over everything, and the next year I came back on work crew, and it just revolutionized what I saw about purpose and how important it was to volunteer and loved it again. Because it was not about me then, it was about other people. I think I still find that too. When I go to something expecting to do things for other people, I often enjoy it more.

DA: I think my faith has informed in the sense of just believing that God wants us to use out time and our gifts effectively. I am trying to think about other things other than Young Life. I think probably when I was in university and involved in church and the Christian group at university, that probably was a time that was quite informative for me. It was probably through church and the Christian group because I guess we were all talking about what it meant to live purposeful lives for God. We were just entering the adult world of what does it mean to work and what does it mean to be a Christian and work and live a meaningful life. So, there were people who were speaking into my life who were saying how are you going to be doing something valuable and I think there was some good teaching about living life well for God's purposes not for your own.

GH: Has anyone in particular been helpful in your thinking about volunteering?

DA: For me it was both modelling of other people who were peers and maybe a bit older. That was probably the biggest influence in my university time – the influence of other people around me. And perhaps some good teaching as well from different churches I was involved in or through the Christian group. But that was very much reinforced and taken further in the teaching that I was getting and modelling from the young life community too later on.

MA: I guess another thing that motivates me to do volunteering, and it fits it with having contact with other people, is I have always wanted to be very aware of modelling Christ and helping people does that. You can easily show Christ's love if you are doing things for other people.

GH: What motivates you to volunteer with Young Life and why? What inspires you?

DA: I have done lots of different things in Young Life, from driving the bus to being the gopher going to the shops at camp (its mostly camp stuff) through to doing some leadership stuff as well at camp, but I think it is all the same in some ways. Whether it is doing something like driving a bus, which apart from having a license I do not find it a consistent way to serve, through to doing something that is using more core skills that I think I have, it is to me been largely about wanting to enable young life to do what it does well. So, when we were volunteering in club, in leading club, it was about working directly with kids, whereas for me now, I am happy to recognise that at 50 I am not necessarily the most attractive person in the room and I will let other people be the ones that captivate the kids and do the frontline stuff, but really want to enable that in other ways. It is still exactly the same purpose for me which is wanting to see kids have the opportunity to connect in meaningful relationships with adults

which are going to model Christ to them. And in the way that I drive a bus or get the groceries I can be modelling Christ to some extent.

MA: To add to that, also my passion for teenagers and what an important part of their life it is and how crucial it is at that stage of their life when things are so tumultuous so they can hear the message of Christ, so however I can be involved in that, I would like to contribute to that.

DA: And I think for both of us, we have the experience of having that happen for us when we were teenagers too. Having young adults who modelled Christ for us and taught us.

MA: The other thing I love about Young Life is the inclusiveness of it. It is not just for disadvantaged kids, but it is a broad base of volunteering. The breadth of the community that it can reach out to.

GH: As you think about your best volunteer experiences, which experiences brought you the most satisfaction and why?

DA: I think it is always about people for me. When something special happens in terms of relationships. And it might be seeing kids come to Christ, but it might be seeing people grow in their relationships or learn about themselves and grow. Whether that has been something that I have directly been involved in or just seen.

MA: I was just thinking of being screamed at by Casey and changing from her swearing and saying she was going home to agreeing to stay on camp and having a good time. And I guess other negotiating things like that and again that comes down to people and showing love to people. That is the most satisfying thing – seeing people respond to things you are doing for them. Which is not probably the best thing, we should just enjoy doing things for its own sake. I

also do like those moments in the background and seeing things going on – like doing the shop at camp. It was great to just be there and enabling all that stuff to happen and be an observer but still volunteering.

DA: I've kind of felt in the last couple of years doing the head cabin leading job and dealing with some really tricky situations, that is probably something I have felt is more aligned to where my skills are at the moment. I did find a lot of satisfaction in that, but I have also found a lot of satisfaction in just being able to take morning tea down to the lake at camp and just the relief when the kids get it. It is almost as satisfying because you are just getting to have a great interaction with kids. But in some ways, it is a selfish look at it. I have found satisfaction in all of those experiences.

MA: The moments of greatest satisfaction. You also feel satisfied when you go to a kid's concert, and you are the only one packing up the chairs at the end – you feel like you have helped. But the best ones are when you see a response from people.

GH: Was there anyone who was influential in the experience and why?

MA: I think it goes back again to some of the training that I had as a young adult, and just the change in mindset from being about me to being about other people. As David said, I think modelling of other leaders. I had Petra and Arthur did lots of teachings about servant hood and watching leaders give up their time. I also think my family. Mum was a very selfless person and so was my dad, so I think my parents had a big influence of that too. Always the ones volunteering to do things.

DA: Struggling to think of particular people, but it was mainly modelling. I was just thinking about my youth leader. I was a teenager who were a couple in their 50s/60s with their

own kids who were my age and a bit older, and they just gave yep their time, their weekends to help us effectively create this community of youth who cared for each other and spent a lot of time together and learned about what faith was all about together. So, they would have been significant for me. It can sometimes be seeing what your peers are doing too at different stages of your life. Seeing what they are going off and having a go at.

GH: What are some of the skills you learnt and developed as a volunteer that have flowed over into your employment and how are you using them?

MA: Mine was expecting not to be thanked for things. Just doing it because I know I would get personal satisfaction out of them and because I know it is going to help somebody whether they know it or not. And I find that at work all the time, people complaining that this is not part of the job, and I should not have to be doing this. I do not think about what written down as part of the job but what is a good thing to be doing at that time. And I think that whole servanthood thing and just doing things because it is something that is going to make other people happy, comfortable, or fulfilled, I find that much more of a motivation than what I am supposed to be doing.

DA: I did some volunteer youth work when I was at university in Melbourne working at a disadvantaged area around St Kilda with some pretty difficult kids which in some ways what we were doing was remarkably similar to what I ended up doing with Young Life, but on a much smaller, localized scale. But in some ways, it was not that different. I had not thought of becoming a teacher at that point. I could have gone in a very different direction. But that, and doing Young Life, volunteering with club in Sydney, led me into doing teaching. So, it was a direct correlation between volunteering and the career I ended up choosing. I think one of the things I developed in those experiences of youth work is an understanding of the importance of

people and relationships and how much need there is for people to connect with other people and be supported and cared for. And I learned that everyone has a story and wants to be heard and so I think out of that, that is really influenced the way that I interact with kids. Because if you are faced with a kid that is cranky or disinterested in maths, there is more to them to what they are necessarily presenting so I think I learned to recognise that there is a lot more going on than what you necessarily see and learning to be patient and give them opportunity to open up.

MA: I think that strong sense of empathy and understanding people and always looking at other people's perspectives.

GH: In what ways have you applied these skills to work life? Have these skills at any point enable you to lead in a particular way in the workplace to bring change or success?

MA: I have had over the last few years, dealing with the staffroom attitudes and the negativity of other teachers. People have told me that I have had a positive influence on the staff just because I am not complaining, and I want to do things for the kids. Some of the younger students who come in have noticed that and said that Marion's been here forever, and she is still doing all this stuff and she is still positive and that is really different. And so, they have followed that line and have put up their hands to do things at school, so I have felt really satisfied about that. And I also have to quite often influence my head teacher, that everybody is not against her, and she can communicate with people. So, I feel like I have been almost a negotiator at times and also having that empathy has been something that has enabled it to happen.

DA: I think showing people how to think outside themselves has been something I have been able to do sometimes. One of the examples that I was really pleased about – At my last

school when I was head teacher. And it was not to do with leadership actually because it was attributed to me and one of the other teachers. We really worked hard on working with kids positively and commitment to making kids feel cared for and supported in the mathematics classroom so they felt like they could succeed and trying to influence the other members of the maths staff to see kids as valuable and worth working hard for and supporting. And one of the teachers who had been quite jaded and quite a self-centred person, when I left, he was saying that me and this other teacher had a really significant influence on changing his attitude and then went from everything being about him and just working to get money, arrive on the dot and leave on the dot, do what he had to do. He went from that to starting to pick up a welfare role at the school, worked as a year advisor for six years and he put it down to what me and this other teacher modelled it terms of care for kids and wanting to go the extra mile to support kids. And I have had lots of opportunities to do that as a leader, but that was one where I felt that I had influenced someone else. So, this guy that I was working with found purpose for the last few years of his career. So, it was him flourishing as well.

GH: How has volunteering help you find meaning and purpose in your work/employment?

DA: I am not quite sure how to answer that. Because we are teachers and a lot of our volunteering has been centred on volunteering for Young Life, both schools and Young Life are working with youth for the purpose of supporting and caring for youth, both are very relational and finding meaning and purpose in caring for other people is fairly easy.

MA: And having had so many years of volunteering, modelling Christ to kids, then that naturally flows over to the workplace where you're there to model that caring and that love and

so that's something that you do because you've done lots of years of volunteering and that's the way my brain works and is a lot to do with the fact that I've done it for so long in that capacity.

DA: I would say some of the training that we have had in Young Life, and still going through the pre-camp training and just realigning your thinking again to what the purpose is of volunteering at camp. It still helps me to realign my thinking about youth at school. Not quite sure how it translates to looking after staff and crazy parents.

MA: I think that generosity of spirit. When you do volunteer things, you do it with a generous heart and I think again that has transferred across to my career.

DA: So maybe what it does is in some ways it is a little bit easier to define why we volunteer whereas when we look at the work thing, it is a little bit more complicated because you have to, you are paid to as well as because you are doing something meaningfully and purposefully. So, I think it does help in thinking about why we volunteer, it does help the meaning and purpose in employment.

GH: Do you understand the distinction between the Biblical view of work and employment? What we do for employment, we do out of a sense of obligation, because someone is paying us. But a Biblical view helps us drive purpose beyond what we get in return.

MA: Personally, I am in a very unique position in that I have always loved what I have done so being paid for it has always been a bonus. Obviously, there are bad bits, but my overall feeling towards my job is an overall positive one. So, it is not to get paid, like the pay is nice, but it has never been my motivation. It is always because I have liked teaching and being around kids and people. So, I do not find a distinction much at all between the two.

DA: I think part of the way I view it is believing that God places us in a position for a reason and it's not that I necessarily think that you need to spend years on a mountain top waiting for God to tell you what he wants you to do before you make a decision, because its often about seeing what doors will open up and then seeing how God will make use of you. But I think God wants you to be doing something. So, when all the doubts I have about whether I am doing what I am meant to be doing, I do ultimately think that God has placed me in the position I am in for a reason and that he knows what he is doing, and I have got to trust Him that he will use me to carry out his plans I just do not necessarily know what they are.

I think it helps understand that when things are not going well, there's still meaningful stuff happening, you just cannot necessarily see the positive in it. But there is probably something happening that is worthwhile that you cannot recognise.

GH: How does volunteering inform your view of employment and your working life? How does it bring meaning and purpose? Tell me about that sense of call to teach?

MA: I guess it is using the gifts that God's given you that I have always liked being around kids particularly and dealing with adults and being with people. So, to me it is not the call just to teach my subject, it is the call to be a teacher of kids and it has always been something I wanted to do. I did not get that inspirational moment where I felt like I had to go and be a teacher, I just always wanted to teach. But I do think it is using the gifts God's given me in the best possible way.

DA: And I certainly did not feel called, I think I fell into it accidentally. I could see that would be a way that would be a connection between things I like doing and a degree I had that did not seem to be very useful for anything else at the time during a recession. And I guess

matched some skills with my interests to some extent. Sense of call – I certainly never had any intention of ending up as a school principal or in leadership in a school at all. It has always been about how can I be better used, using the gifts that I now have. So, where I have ended up, no I feel like I can do something more helpful for the school system or for people at this level where I am now. Because I can imagine how things will keep going. At some point I will stop being a teacher, I would imagine, but I would hope there would be things that would match up our interests and our ability and our time and maybe in six years we will be doing something completely different, but it would still be using our skills somehow. Whether you call that ‘a call’? To me it seems like God opening and closing doors.

GH: Which of the following statements best describes how you view your service to God in your workplace/educational environment/etc? Why?

I stand up for social justice issues when I can.

I live out my faith been personally honest and sharing my faith with my colleagues whenever possible.

DA: In a sense. So, living out my faith being personally honest. Sharing my faith with colleagues does not really happen. I do from time to time and people know I am a Christian, so I guess in a sense I am sharing my faith in the way that I interact with others. And I have got a number of Christian colleagues that I work with, and we often talk about faith and our view of work and how faith influences that.

I work to the best of my ability and produce excellent and skilled work.

I seek to create a harmonious and beautiful workplace.

MA: I think that is something I always work towards. Because that is something that is an issue at my work.

I work from a Christian motivation seeking to engage and influence the workplace to that end.

DA: Perhaps. Hopefully creating a community that more closely replicates a Christian community. Not necessarily that it is, but it reflects God's desire in the workplace for everyone involved to be flourishing and doing well.

I work with a grateful heart, being joyful with a Christian spirit.

MA: Definitely.

I seek to make as much money as I can to support others in their Christian service.

GH: Final reflections.

DA: It is interesting talking about this because I had not really thought about the difference between work and employment. Maybe that is why sometimes we find people at work baffling because we just assume that everybody should just have the view of work that is the same as ours. I know people do not and I get that.

MA: And I think in teaching it is hard to reconcile too. Because it is not like that final point where you make lots of money to give, because it is certainly not about the money. So, I guess we just assume that it is about being around kids and helping them, but it is not necessarily for everyone.

DA: I did used to, I remember at one point, thinking that people working in big banks and those things could not possibly find their work meaningful but because we know people who

do all sorts of jobs, you do recognise after a while that people can find meaning. It is not just my finding meaning in making money to support people in Christian work. People can find meaning.

MA: It is just easier for us. And that is why I do not ever feel like there is a big leap from volunteering to being in my work because it is the same thing. It has really helped my attitude.

DA: I would d be interested in talking to somebody who picks rubbish up along the highway, although its often people doing community service, but I wonder if they can find meaning and purpose in what they are doing. But how other people find purpose and meaning because I think it is a lot less simple than I probably though it was in the past – that you could only find purpose and meaning if you were working with people. And it is clearly not the case because even computer programmers working on their own, I am sure can find purpose and meaning.

Interview Four

Participant – BF. Student, Female

Young Life Australia – New South Wales

22nd April 2019

GH: What are you doing now?

BF: At the moment I am studying a post graduate diploma for SMBC (Sydney Missionary Bible College), and I volunteer at my church with the youth group, and I volunteer at Young Life as well.

GH: What motivates you to volunteer in the community and why?

BF: I was looking for ways to serve God and both volunteering at youth group and Young Life came at those opportune moments when I was asking God what is next? What is my next step? What can I do for you? The option opened and I thought yes, this is what God wants me to do so I went with it.

GH: How has your faith informed your view of volunteering?

BF: I think probably a lot of people will only do things if it helps their career, most people have a goal in their life sometimes to do with money or their position or the dream or what they are passionate about. I do not really think of things in that way or if I do I say my goal is to be obedient to God and it does not really matter if I get paid for it or not. It is more important to do what he wants me to do. And he asks everyone to do different things, I think. I think it is more a question of what I can do to be obedient to God and I find that a really difficult

question to answer sometimes and so where he has placed me at the moment is where I choose to serve and learn skills in ministry and contribute into people's lives because there's always people around you who need to grow in their understanding of the love of God. I suppose it is because my ministries are very ministry-focused, and they are not volunteering with no agenda or an agenda to just improve people's lives. It is volunteering to see people saved or go to churches.

GH: So, would you say you feel there is a call on your life to do some sort of vocational ministry?

BF: That is a really interesting question. I am still trying to work that one out this year. For a long time, I would have said no, not necessarily, I hope God does not call me into vocational ministry because I have a lot of fear surrounding that, but I do not think it is a higher calling to be called into vocational ministry than any other calling to serve God in any other capacity, but I think maybe it will be for me.

GH: What was the most helpful teaching you have had on this?

BF: Church, Bible, people who are Christians who have spoken into my life – clichéd answers.

GH: Has anyone in particular been helpful in your thinking about volunteering?

BF: Definitely at different points in my life, people have said things that stick in your mind. I had a friend who I grew up with who was very influential on me because through him I learnt a lot about what it means to have your identity centered in Christ. It was a whole new way of applying the gospel to my life. It was not just I am forgiven for my sins; it was like this changes the way I see myself and the expectations I have of myself as it is not about me

anymore. It is about what God has done in me to make me a completely different person so just really challenging all those pre-conceptions about yourself – ‘I’m not very influential’ – all those things that you believe about yourself when you are growing up. And in the gospel, none of those things are true because it does not depend on you; it depends on what God’s doing through you. He said one time to me that one day I would end up in word ministry and I was a bit sceptical at the time but it’s always sat in the back of my head and other things I’ve prayed and wondered what the answer was – ‘God what do you want me to do with my life?’ and used to pray ‘God I want to change the world and I don’t know how to do it but I believe you can make a way’. I gave up on that idea when I realised it was unrealistic, but it is always thought about, I wonder what God will do with that prayer, because you cannot take back a prayer once its prayed. And I used to pray all these things, but he has shown me what is better for me than what I thought – I would pray if you are doing work, let me be a part of it and please do not let my sinful nature or my fears stop me from being a part of it. You know what will really satisfy my soul, which is something quite in my comfort zone.

So a combination of things people have said to me over the years, expectation, and just relationship, talking to Him, waiting for Him to answer prayers and those little seeds and my current thinking and being like there’s nothing else I want to do, nothing else on my heart, God’s not told me anything specific – he has not told me to go be a doctor or a grocery store attendant because that’s where the gospel’s going to get preached. But he has put the Spirit in me, and I think the Spirit has desires to preach the word.

GH: What motivates you to volunteer with Young Life and why?

BF: This has a two-pronged answer, and the first prong you might not like, and it is to my shame because I was disobedient and mistrustful to God.

A long time ago I prayed the prayer – ‘God I recognise the fact that I am a fearful person, and I am not very good at stepping out of my comfort zone, but I want to be a part of what you’re doing. So, if you are doing something in my community that requires me to go outside of that zone, I need you to bring it to my doorstep. Because I do not want to miss out of what you are doing but I am afraid of stepping out of my comfort zone. Time passed and 1.5 years ago I am on Fraser Island, phoning into a youth meeting that we are having and was asked the question – we have got this opportunity and we are going to work with these people from Young Life and just need someone who is willing to go every second Monday night and get to know kids. Who is willing to do it? I am not even in the room, and I feel everyone’s eyes turn onto me and I know in my head that I am the only one with any capacity, who is not busy who probably has the best stranger facing demeanour. I know I am the right person for the job, but my stubborn heart is like I do not want to do this. And no one else says anything so I said, ‘sure I will do it’. So, that is the reason I started to volunteer. But the reason I stayed was because I thought it was a worthwhile ministry and I could see God working through it and I feel a real privileged that God answered that prayer that I prayed a long time ago. He did not let my sin get in the way of the amazing things he is doing in our community.

GH: As you think about your best volunteer experiences, which experiences brought you the most satisfaction and why?

BF: I find that a hard question to answer. I think maybe ministry is satisfying to me. I think the times that I get to personally minister into people’s either crisis points or where they are

at with their thinking in that very moment brings me the most satisfaction. Because I have never been paid for ministry, it has always been in a volunteer setting, so it is either discussion groups at Young Life or youth group or personal conversations. Moments where I ask how they are going and I ask God if he has got anything to say to these kids, pop it in my head and he just gives me words. So, when you are obedient to God, and you see Him use you.

GH: What are some of the skills you learnt and developed as a volunteer that have flowed over into your employment and how are you using them?

BF: I think the thing that volunteering has, that is unique to anything else is the fact that its volunteering. Getting used to doing something for no monetary reward getting used to doing it for a greater purpose, building a community for the sake of having a good community and for the sake of serving God. It is a good and a Godly characteristic to have in your life that you could not get if you were getting paid to do things. So, character is doing it because it is good not because I am expecting a reward. It does not mean that everyone is always going to do it with pure motives, many people do it to put in on their resume or wear it as a badge of honour, but in the end character building is always God's arena and we have to submit to it and surrender out pride. If we want to be proud, we can find pride in anything, but it gives a platform for you to be changed by God.

GH: Have these skills at any point enable you to lead in a particular way in the workplace to bring change or success?

BF: That idea gets me thinking about the freedom in not getting paid for something because you have the freedom to learn and not be perfect at it straight away and there is not the

pressure of needing to perfectly lead people because I am getting paid for it. So, volunteering for me is a really good way to learn skills and learn how to build community, what leadership looks like? I think initially I learnt how to lead from a friend who was the leader in the friendship group, noticed how they led, and I implemented that at youth group. But with every step of learning that you take, new opportunities open to you and so then I am learning other things I need to learn when you are leading in a community. Public speaking etc. and the opportunity to do that in a regular way is probably something not many other people got. Learning how to talk to people that you do not know, how an organisation runs, the importance of team briefings.

GH: How has volunteering help you find meaning and purpose in your work/employment?

BF: Yes, for sure. I think the places I have volunteered at have really valued commitment. So probably my volunteer things I have been more committed to than any work I have ever had so far. When you are committed to something you have to work through your own personal issues that stop you from giving your whole 100% and once you have worried through those you know how to deal with disheartenment in this kind of 'work' and so there is nothing really preventing you from doing that long term. And now that I can see that really clearly, I am like that is what I look forward to in the week, it is a good indication of what I want to do in my life for my vocation.

GH: Do you understand the distinction between the Biblical view of work and employment?

BF: I think the things that first come into my mind was God's first command for people was to look after the land and name animals so I guess God's work is our work and then thinking through, he gave Israel lots of different jobs – there were people whose job it was sacrifice and minister to the people or lord but also people who did not have that job so God's work for them was something different. And just thinking when he gave the commands to build his temple, everyone had different jobs to do and be a part of that and some people were specifically gifted to be artists and that was God's work for them. And then New Testament work is as Paul talks about – you can get paid for ministry, but you can also choose to forego that as well. The worker deserves his wages but also Paul shows that for the sake of removing stumbling blocks for people he chose to not get paid and to work and be a tent maker so he could pay his own way in the world while he ministered God's work.

I would love to be paid to do ministry. How good does that sound, to be freed up to do ministry? But my great desire is to be as big a benefit to the church as I possibly can. So, in my mind it would be a greater blessing to the church if I could work part time and minister part time as if I was paid, but not be paid.

GH: Do you think paid work, is there any meaning and value in that paid peace? In terms of a kingdom perspective.

BF: On one level, anything that is given to us is a gift from God to be used to honour Him and bring about his kingdom, whether we get wages from ministry or secular work, I think that is his providence for us to be able to live but also be able to give. To be generous, show hospitality. And then we can also glorify Him in the work you are doing as well. Even if you are doing secular work and never speak the name Jesus – if you operate without pride, speaking

in truth, seeking to uphold justice, love others etc. that is fighting sin and being obedient to God and then praying for opportunities, talking about your faith, praying that God will prompt people to ask you why you are doing this.

GH: Which of the following statements best describes how you view your service to God in your workplace/educational environment/etc? Why?

BF: I love all these options and I wish I read this list just to think out what are the ways I can honour God in my workplace.

I stand up for social justice issues when I can.

I live out my faith been personally honest and sharing my faith with my colleagues whenever possible. That one that stood out. That was easy for me because I did volunteer, so I actually had a lot to talk about. People would ask questions about it.

I work to the best of my ability and produce excellent and skilled work.

I seek to create a harmonious and beautiful workplace.

I work from a Christian motivation seeking to engage and influence the workplace to that end.

I work with a grateful heart, being joyful with a Christian spirit. That one I was worst at. I do not think I was grateful for my job because I knew I should be. It did not come naturally to be grateful or work with joy in that job. I was dissatisfied, discontent, comparing myself to people earning more money.

I seek to make as much money as I can to support others in their Christian service.

GH: As you think through where you are at in your life, do you think there has been teachings that have adequately equipped you when thinking about secular employment?

BF: I think in one sense yes, but there is always more to improve on. I think teaching about how to honour God through youth group, things you need so you can apply them to any situation in life including work. Probably a more explicit conversation about what are the ways we can honour God in our workplace and share what that looks like. Acknowledge struggles and broaden knowledge. I think that sometimes it could be harder in a Christian workplace because, do you operate like a business or a church or family. I think I would find that hard.

Interview Five

Participant – MT. Student, Female

Young Life Australia – New South Wales

24th April 2019

GH: What motivates you to volunteer in the community and why?

MT: I think I love helping people. To me that is important to serve someone any way that I can, and volunteering is a way to do that. Both in a Christian organisation, but also through an academic sense. So, I do a lot of that in university, helping people do research but also, it is a great way to get personal experience and different experience in different fields. But also, being motivated to use my own time, not just think that I should be getting paid. I think it also stresses a sense of passion that you have about that volunteering, being eager to do it on your own time.

GH: How has your faith informed your view of volunteering?

MT: I think the idea that Jesus came to serve and not to be served. He is the king of everything and yet wants to serve and I think that imagery and model is a great thing. And being Christian, having that drive to serve other people and want nothing in return is such a cool thing. And for people who are not Christians that speaks so loudly of our love for them, even if we might not know them personally.

GH: What was the most helpful teaching you have had on this?

MT: Going on a Christian camp as a camper, you see people there who volunteer their own time volunteering to help me out and to serve me and I think that is a great way to see that

and then want to be motivated by that as well. Then also at church or youth group, a minister or older Christian exploring that as well helping you understand why the fact that Jesus was doing it is so significant and why that should drive us to be the same. I think that has been the most striking thing. Definitely when it comes up in a passage, exploring that in discussion groups in a more relaxed setting rather than a sermon setting.

GH: Has anyone in particular been helpful in your thinking about volunteering?

MT: My youth group leader in Tamworth was really influential so when he was going through with me what it means to be a youth leader and in that sense of volunteering, he was really making it clear that it was something you should be committed to but also something you are passionate about because it is not a role that I would be paid for but how important it is for other people. And just watching other people love the fact that they are volunteering and the values and experience they gather out of it. I volunteer at a community centre on the Central Coast and watching people in the community who volunteer but have such a love in sharing their knowledge to other people is awesome.

GH: What motivates you to volunteer with Young Life and why?

MT: I think pulling from my days as a youth group leader, I just have such a love and a passion for kids and watching them come to Jesus and faith. So Young Life is such a great space to be able to do that. But also, when the kids understand that you are there out of your own time and just because of them, I think that they can kind of value that more, not that that is why we do it. I think Jesus can speak to them through us by being there and volunteering and serving them as best we can. And I love that Young Life is about that.

GH: What inspires you?

MT: I think when you see kids understand something about Jesus, their faith growing and developing or you see something happen in them, that has been the most exciting. There is a girl I have seen for my whole two or three years at Young Life, and she recently has starting to understand some concepts as a result of us loving her and showing her Jesus – I think that is so rewarding. You can literally see God working through her and it makes you want to do it more. To me it is such a powerful witness.

GH: As you think about your best volunteer experiences, which experiences brought you the most satisfaction and why?

MT: I think I love the relational aspect of volunteering, because you are there for the people essentially. Even at university it is great because I meet different people and I see where they come from and what they are passionate about and even learning their skills that they are good at and being able to apply that to my own study. But even in Christian organisations you meet so many people and can learn about their faith journey and what they are learning about, and I think that is really cool to be able to share that experience with them.

GH: Has there been one relationship that has been most influential?

MT: Yes and no. I think when I go on a camp the kind of community that you build there is cool and always impacting because you meet people and work with them through sometimes hard things but also really good things and that can make us stronger as a group but also keep being challenged in your own walk of faith.

But even in the Central Coast Discovery Centre I love going there because I get to share my experience and my love for something with other people and they can question why I do it, but it is just a great space to engage with people, talk about where they are at but also convey what I know to help them in a loving kind way.

GH: What are some of the skills you learnt and developed as a volunteer that have flowed over into your employment and how are you using them?

MT: I think communication is a huge one that I have learnt and been able to apply. My job, I do a lot of school presentations and talking to people about university degrees and through communicating with a whole bunch of people through volunteering it is great to know their age group and where they are at and speak to them at their level. Because all my experiences with volunteering have been with so many different age groups, developing that skill to be able to communicate and be flexible with how I communicate is something that I have valued. Even leading on summer camp doing conflict resolution still in that more close-knit context has been beneficial. In a university sense even, learning scientific skills from other people who are knowledgeable about it is beneficial for me because it helps me develop my skills and have that two-way interaction through teaching them what I know but also receiving what they know. So, it is great being able to have that experience.

GH: In what ways have you applied these skills to work life?

MT: The communication is probably the biggest skill I have put into other settings so with my current job, being able to present and talk to people and still have that relational setting, but it is quite a quick relationship where you have to build. So being a volunteer you must do

that all the time, so it is great to implying those skills and have that basic ability to communicate with people. And at university having to do presentations and understanding how to communicate different things about the knowledge I have but in a way that helps other people understand. It is all through volunteering – because when you meet new people you must be able to flexibly tell them about what you know without using a bunch of jargon and overwhelming them, so it is definitely a challenge.

GH: Have these skills at any point enable you to lead in a particular way in the workplace to bring change or success?

MT: Yes. When I work at the Discovery Centre, you get little kids coming in. So, I had a five-year-old and three-year-old come in. We were looking at a rock pool and I was trying to talk about the animals that live there and they were really interested in that and it was really cool, and then there was a bit of plastic in the rock pool and so trying to communicate to them the issue of pollution and plastic was really cool in trying to get them to understand and trying to get them to change their view and asking what they can do about it. A shift in perspective. Show them the problem and helping them understand the issue even if they are so young.

GH: How has volunteering help you find meaning and purpose in your work/employment?

MT: Originally I used volunteering, particularly at university, as a way to understand what I was passionate about or what I would be interested in particularly in the sense of a career opportunity so I did a six month volunteering placement at a research lab on campus and that was a great way for me to be exposed to the research world and how to conduct real science and

the communicate that and write a paper about it. And I found that helpful for me to realise that I love research and want to do more of it.

Then in a ministry sense, doing different kinds of volunteering so I have done camps, beach mission, Young Life, and understanding what age groups I love to minister to and what type of environment whether it is an intense camp ministry where you are there for a couple of days or if its long relationship building such as Young Life which is a fortnightly thing. I think it has been helpful allowing me to navigate that whilst also gaining experience and developing a love for the people there and the ways I have seen God's gifted me.

GH: Do you understand the distinction between the Biblical view of work and employment?

MT: I have not ever thought about it, but I do think there is a difference between God's work and employment because God's work can be anything. It can be just going to church on Sunday and having a conversation with someone and using your gifts given by God to glorify Him and work through him. I am not in the work sector yet. I don't really know but I do think there is a difference because I see employability as doing a job because you have to do it but if you look at work with the faith perspective it can be a lot more rewarding, or you can see that there will be a benefit from it, and I think that's why I enjoy volunteering rather than thinking about doing university work. I know that with volunteering and working for God, there is so much brought out of it, even if you cannot see it in the short term. I look at kids who come to Young Life and say, 'we could be planting a seed that hasn't come up yet' and that is exciting.

GH: How does volunteering inform your view of employment and your working life?

MT: I think the way I have got to approach the question is that through volunteering I get exposure to things that I did not know I was passionate about but are passionate about. And I think that is great for employability because if you love what you are doing then it will be beneficial so using those experience at university, I think that can be helpful to have that exposure to a different environment and understand if they are passionate or gifted in that realm and maybe explore it more.

I definitely think passion helps. For me I would be passionate about what research I am doing and hope that it would be used to change the world or to have an impact and I think that would help me enjoy my employment and give me a more positive frame of mind than if I did not see a point to purpose to it. You have those highs and lows to any kind of volunteering or employment. I think passion can form through volunteering and can then flow through to your employability. I have seen it help myself- if I was not passionate about my research then I would not be doing it.

GH: How does it bring meaning and purpose? Can employment be as much ministry as what takes place of Sunday?

MT: It could be. I think it depends what context you are in. When I look at the natural world and what I am studying it is so complex and amazing and learning about that, I find so much joy because I am learning about God's creation and how it is working. And even explaining that to other people, they might not understand that God's doing it but maybe revealing to them that there is a higher power or even starting the discussion can be cool through that career path. Something I am yet to explore, I think.

GH: Which of the following statements best describes how you view your service to God in your workplace/educational environment/etc? Why?

MT: I stand up for social justice issues when I can.

I live out my faith been personally honest and sharing my faith with my colleagues whenever possible. I like to think that I do this. It is something I strive to do but would love to do more effectively, encourage myself to do that communication thing. I think science, particularly at my university, I feel there is such a cry out for that kind of love and joy and understanding. And I do not think I have met any Christians in that sector at my university so wanting to be more vocal in my faith and share and help them to understand that. And be that light in the workplace.

I work to the best of my ability and produce excellent and skilled work.

I seek to create a harmonious and beautiful workplace.

I work from a Christian motivation seeking to engage and influence the workplace to that end. Because I look at science as a very non-religious sector and wanting to say that we have all of this, and all our knowledge is coming from God, and we get to study the world he is created for us, and I think that is insanely cool. And trying to pursue those conversations with people who may not want to pursue faith or do not think it is real. And even though it is hard at sometimes, I think it is rewarding to be in such a tough sector but act as a light.

I work with a grateful heart, being joyful with a Christian spirit. Definitely. Because there's moments, particularly at university, where people can get frustrated and bored, but I just get so excited, and I am just passionate about it, and I try to always be in a good mood because to me they can see that there is a difference in my approach to it and trying to provoke those conversations.

I seek to make as much money as I can to support others in their Christian service.

I love volunteering. I have never really thought about how volunteering influences my work and employability, but it is something I want to think more about and understand more. I think it is important and something more people should be doing because I feel there is such value in it. And trying to convey that to other people can be hard. Something I think we should put more emphasis on.

APPENDIX C

A THEOLOGY OF WORK,
COURSE MATERIAL – PART ONE

Study One: God at Work

Welcome to Young Life Australia's study series on A Theology of Work - A Lifetime of Ministry. This series is designed to help us explore all of life as ministry.

An Introduction to work

Most adults in the Western world spend approximately half their waking hours in employed work. If we work forty hours a week for 48 weeks of the year, we will spend approximately 1920 hours a year working. Over a lifetime of employment from the time we are 18 to retirement at 65, the average full-time employee in Australia will work in excess of 90 000 hours across their lifetime, many will do more. There is also the non-paid work which may be in a formal volunteering environment or doing household duties, raising children, caring for aged loved ones and generally doing the things that allow us to live our lives and find meaning and purpose.

Given we spend so much time working, why do we spend so little time in our faith communities thinking about and reflecting upon work and its impact on our lives? Even a brief look at the life of Jesus we can see that many of the parables and stories he used to illustrate the kingdom of God centred on the idea of work.

However, in a fallen world work is frustrating and exhausting; we can quickly jump to the conclusion that work is to be avoided or at best endured. What does the Bible tell us about

God, humanity, and their relationship to work and the environment in which God has placed us in to live, work and care for? Where are we to start?

God is the model worker!

Read Genesis 1.

1. What are the different ways God presents himself as the model worker in Genesis 1?
2. How has God set the vision for work in this passage? Beautiful, good, valuable, meaningful, purposeful etc.
3. God's work reflects his own glory, which reveals himself to us. What do you think God's work in the creation account reveals about who He is and what He is like?

Creation - Our Partnership with God

Being made in God's image and likeness establishes humanity's role on the earth and our relationship and communion with God. In Genesis 1:28-30 God blesses mankind and gives him work to do; to multiply and increase in number, to fill and subdue the earth, to rule over every living creature in the sea, in the air and on the ground and He has provided seed bearing plants for food.

1. How do you see (work) the things you do/want to do with your life as working in partnership with God? How does it reflect care, nurture, beauty, meaning, purpose, and partnership with God's original plan for all of humanity to flourish?
2. How does God's invitation to partner with Him in our work bring dignity, meaning, and purpose to people's lives?

3. Examine your own thinking and language as you talk with people about your employment, study, household duties, and volunteer engagement. How does your language reflect your attitude toward and engagement with work?

Rest

Read Genesis 2:1-3.

One of the great challenges is knowing when to rest. Genesis 2:1-3 shows God at rest, the master craftsman completing his work. This does not mean God has removed himself from the created order to rest eternally. He rests as an example to us, taking time to refresh for the work ahead, to reflect on his goodness and to celebrate the wonder of his work and how work is designed to see the flourishing of humanity.

1. Work provides meaning to our lives, but it is not the meaning of our lives. How does rest help us understand the place of work and the purpose of rest here on earth and eternally?
2. How was rest reflected in the life of Jesus?

The fall - work as toil

Read Genesis 3:1-19.

Many people struggle with the disconnect of God as the model worker, and work being good for us when confronted with the harsh realities and frustrations that we encounter every day. In Matthew 26:25 we hear Jesus tell us not to worry about our lives, what we will eat, or drink, or wear; are not our lives more important than these things? We want to trust God, but we

are thrust into a culture, which demands that we care about these things; and then measures our value against material possessions.

1. How has sin broken our relationship with God, each other, work, and the creation, which we are to work, subdue, and care for? Write a list.
2. Have you thought about the power of God calling to Adam and Eve in the garden after the fall? How does this image encourage you to think about ministry and mission to others as part of God's work?
3. Reflect on how have you viewed the idea of work in your life? Is it seen as toil with thorns and thistles, or have you found meaning and purpose in the different forms of work?

Conclusion

The Genesis account provides a strong picture of God as the pre-eminent worker and his intent to create mankind in his image and likeness as co-labours with Him in maintaining and developing the earth. But as a result of sin, man's relationship with God, with other people, with work and with the created order has been broken. However, God is not finished and sets in motion a plan for the redemption of humanity through his son, Jesus.

1. Reflecting on God's work and rest, how does it inform/transform your view of work and your engagement in ministry activities?

Transcript of Study One Audio Recording

Welcome to Young Life Australia's study series on a Theology of Work - A Lifetime of Ministry. This series is designed to help us explore all of life as ministry.

An Introduction to work

Welcome to our first of four studies on a theology of work and how it helps us develop a vision for a lifetime of ministry. In our first study we will explore the concept of work as revealed in Genesis 1-3.

Most adults in the Western world spend approximately half their waking hours in employed work. If we work forty hours a week for 48 weeks of the year, we will spend approximately 1920 hours a year working. Over a lifetime of employment from the time we are 18 to retirement at 65, the average full-time employee in Australia will work in excess of 90 000 hours across their lifetime, many will do more. There is also the non-paid work which may be in a formal volunteering environment or doing household duties, raising children, caring for aged loved ones and generally doing the things that allow us to live our lives and find meaning and purpose.

Given we spend so much time working, why do we spend so little time in our faith communities thinking about and reflecting upon work and its impact on our lives? Even a brief look at the life of Jesus we can see that many of the parables and stories he used to illustrate the kingdom of God centred on the idea of work.

However, in a fallen world work is frustrating and exhausting; we can quickly jump to the conclusion that work is to be avoided or at best endured. What does the Bible tell us about

God, humanity, and their relationship to work and the environment in which God has placed us in to live, work and care for? Where are we to start?

God is the model worker!

Genesis 1 opens with the image of God working, speaking, creating, and forming the world and he declared it was good. God is presented as the first and finest worker and sets the model of work for all of humanity. God sets the vision for work as something beautiful, something good, and something valuable. God's good work reflects his own glory and reveals himself in his creation. The created order is God's general revelation to all of humanity for all generations, and it is good and beautiful. It is God's nature to work, to create, to build, to make beautiful and for it to be excellent. God's work in creation reveals much about who God is and what He is like.

Creation - Our Partnership with God

As we continue to read Genesis 1, we see God revealing his glory in creation, but the fullness of that glory is revealed in his creation of man. In Genesis 1:26 there is a shift in language. God says, 'Let us make man in our image, in our likeness'. The language moves from impersonal 'let there be,' to personal 'let us'. Being made in God's image and likeness establishes humanity's role on the earth and our relationship and communion with God.

In verses 28-30 God blesses mankind and gives him work to do. Firstly, to multiply and increase in number, to fill and subdue the earth, to rule over every living creature in the sea, in the air and on the ground and he has provided seed bearing plants for food.

We are called to work as God has worked, in partnership with Him. God's work in creation is good, he created humanity to take its place in the world to care for, nurture, and continue to develop the creation. In Genesis 2:15 God takes man into the Garden of Eden to 'work it and take care of it.' God has set the model for work to be good, meaningful, and purposeful. Man is the only creature that God gives specific work to do. All creatures were to reproduce, but only man is given the specific command to be fruitful and multiply, to subdue, and rule over God's creation. Work brings dignity to humanity.

Work is a gift, a gift that brings meaning and purpose to life. Work is an invitation from God to co-labour with Him in his creation to see the earth and all that are in it flourish. Work is part of God's original plan for mankind and not a consequence of the fall. Work is designed to bring glory to God, and we glorify Him while we work.

God's creation is good; in his creation he has provided the necessary resources that will provide for humanity across all generations. God is both provider and co-labourer and he invites mankind to work the resources he has provided as part of our role to rule and subdue. Work enables us to live fully as humans and contribute to the flourishing of all mankind, across all the earth, across all of time. If God has created the world good, and working in the world brings dignity, then preserving, cultivating, and utilising the created order has intrinsic worth and value to us as people. God has invited mankind to bring his creativity to God's creative work in partnership together.

Rest

One of the great challenges for many of us is knowing when to stop and to rest.

Genesis 2:1-3 shows God at rest, the master craftsman completing his work. This does not mean God has removed himself from the created order to rest eternally. He rests as an example to us, taking time to refresh for the work ahead, to reflect on his goodness and to celebrate the wonder of his work and how work is designed to see the flourishing of humanity.

Rest helps us to understand the place of work; whilst God is the pre-eminent worker, he also models that work without rest is destructive for human thriving.

Work provides meaning to our lives, but it is not the meaning of our lives. In rest we recognise and glorify God, we celebrate his creation and our partnership in managing the creation and we remember our eternal rest that is to come.

Rest is a part of the necessary rhythm of life and work and is necessary for us to flourish over the entirety of our lives. A lack of capacity to rest reflects a disordered priority in our lives and shows that we are not focused on placing God at the centre of our lives. Genesis reflects rest as a necessary component of our relationship with God and with work if we are to flourish as he intended.

This theme is carried throughout scripture, and we see Jesus in many instances withdrawing from the crowds to rest and pray after intense periods of work.

Having worked to create the world and then modelling rest as critical, in what sense is God still involved? There are clear indications throughout scripture that God continues to work, and that in fact, if he stopped working our world would come to a grinding halt. Jesus says in John 5:17 My Father is always at his work to this very day, and I, too, am working."

As we can see, work is a blessing and God is the worker par-excellence. We also see that God created man to work with Him in maintaining and developing the created order. Work is good, work is valuable, work is fulfilling, work is satisfying, work is purposeful, and work is necessary for human flourishing. To work is to be human as we are created in God's image. However, we also need to rest from our work and God has modelled this for us as an example to help us keep our world and lives in balance.

The fall and work as toil

Many of us struggle with the disconnect of this idea of God as the model worker, and work being good for us and part of our relationship with Him when confronted with the harsh realities and frustrations that we encounter every day. In Matthew 26:25 we hear Jesus tell us not to worry about our lives, what we will eat, or drink, or wear; are not our lives more important than these things? We want to trust God at his word, but we are thrust into a culture and an environment that demands us to care about these things; and ultimately measures our value against our material possessions. Jesus says the pagans run after all these things and God knows that we need them (Matt 26.32), often we feel more pagan than Godly as we seem to spend so much of our time chasing after things.

In Genesis 3:1-13 we see the account of man's fall into sin. We see the serpent deceive Eve to eat of the tree, as it was good for food, pleasing to the eye and desirable for gaining wisdom. We see Adam is with her and they eat together (verse 6). As a result, their eyes are opened, and they realise they are naked and need to make coverings for their bodies (verse 7).

We then see God seeking the man and his wife in the garden, calling out to them, 'Where are you?' God has not abandoned his garden or the man and woman, he is seeking them out

because of his great love. Here we see the God of the universe in the first missionary act in scripture, seeking Adam and Eve in the place he provided for them, where they were to co-labour together and look after the creation, but they were hiding because they had sinned. As a consequence of their sin, they now realise they are naked and their intimate relationship with God, with themselves, with each other and with the creation is broken.

As a result of the serpents' deception, the man and woman's sin and subsequent blame shifting, God sentences the serpent to ultimate humiliation, defeat, and destruction even though he may strike the Messiah's heel.

The blame shifting between the man and woman strikes at the heart of our identity and where we fit in the world. We struggle with our work becoming either compulsive or senseless and we struggle to connect with our relationships with God, ourselves and with others.

To the woman, her pain in childbearing is greatly increased and her natural relationships in the home will become frustrated. Control has replaced her freedom and division and coercion will become a feature of her relationship with her husband and family (verse 16).

To Adam, he will also experience pain and frustration in his relationships. Man's natural relationship with the earth is broken, his capacity to rule over it is damaged, it will now resist him, and he will eventually be swallowed up by the earth. The blessing of work itself is now cursed and has been replaced by painful toil and no longer will humanity always gain fair reward for their labour. The inedible growth of thorns and thistles will limit the food we need to live and will need to be overcome through frustrated work or toil (verse 17-19).

Conclusion

The Genesis account provides a strong picture of God as the pre-eminent worker and his intent to create mankind in His image and likeness as co-labours with Him in maintaining and developing the earth. But as a result of sin, man's relationship with God, with other people, with work and with the created order has been broken. However, God is not finished and sets in motion a plan for the redemption of humanity through his son, Jesus. We will pick up this idea as well as others in the next instalment.

APPENDIX D
A THEOLOGY OF WORK
COURSE MATERIAL – PART TWO

Study Two: God at Work

Welcome to Young Life Australia's study series on A Theology of Work - A Lifetime of Ministry. This series is designed to help us explore all of life as ministry.

An Introduction to work

In study one we looked at Genesis 1-3 and how God is the ultimate worker, how work is good and was designed to bring meaning and purpose to mankind, but as a result of sin our work has become toil and our labour yields thorns and thistles along the way. We also discovered that work is not just employment, it engages every aspect of our lives.

So, what does that mean for our work today? If sin impacts every aspect of life, does Jesus' death on the cross provide redemption for every aspect of our life? What does that redemption look like in the context of our work?

When we think of redemption, we most often think about the redemption of our relationship with God and as a secondary thought with each other. What if redemption was more than that? As we discovered in Genesis 3, Adam and Eve's sin permeated all aspects of our lives, with God, each other, with work and the created order.

If salvation in Jesus is total and complete, how are we to relate not just to God and each other, but to our work and the world around us? What is the Bible's view on work across both Old and New Testaments? We will explore these issues in our thinking today.

Work Redeemed

Read Isaiah 61:1-11.

In Luke 4:16-21, we read where Jesus proclaimed the words of Isaiah 61 as fulfilled in their hearing. How the Spirit of God was upon Him and anointed Him to preach good news to the poor, freedom for the captives, recovery of sight for the blind and proclaimed the year of the Lord's favour. If we read a little further on in Isaiah 61, we see the Lord's favour extending to rebuilding and restoring that which was broken (verse 4), a return to productivity and wealth in the community (verse 6), the re-establishment of ethical business practices and justice (verse 8), and finally the ground allowing seeds to grow and the soil releasing its goodness (verse 11).

1. In what aspects of life do you see the good news being preached to the community through Isaiah 61?
2. Ephesians 2:10 declares we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance. How can your life, interests, hobbies, education, and employment reflect these good works God has given and seek to bless the community and bring glory to God?
3. We all share a common purpose of creating a world where human flourishing can take place; our own vocation or calling is as unique as we are, reflecting God's infinite image and glory to the world. Our nature, and the good works which were prepared in advance for us to do, find their source in the nature of God himself. How do you view the idea of calling or vocation as a means of reflecting God's glory to the world no matter the task in your life?
4. How does your work (now redeemed in Jesus) reflect your calling to serve God in all that you do?

Biblical Overview of Work

Read Revelation 21:1-4 and 22:1-5.

Throughout the Bible we see God working through a variety of people in different modes in a variety of settings in order to see His redemptive purposes come to fulfilment. Doing good work is itself part of God's missional activity. Jesus encouraged his followers to work productively and serve others as a witness to the culture. From God giving Adam and Eve good work to do in Genesis right through to John's vision of the new heaven and the new earth in Revelation, the Bible demonstrates work is important for humanity. We must not however allow our daily labour to become an alternative to our worship of God, but our work should provide the impetus to grow spiritually, serve others, and love God.

1. Throughout the Bible God uses people to advance his purposes in the world. How do you think God can use you to advance his purpose in the places you are engaged on a daily basis?
2. If God is sending people into workplaces to advance His purposes and bear witness to Him, what role does the work we do contribute to His witness?
3. How can work become an idol in our lives? How can our work provide the impetus to grow spiritually, serve others, and love God?
4. Can you identify people of no faith in your life who God may be using to bring about His purposes in helping you or your community flourish? What have you learnt from them?

Conclusion

As a result of the life, death, and resurrection of Jesus; and the coming of the Holy Spirit, some of our work will last beyond this world contributing some way to the new heavens and the new earth. In Genesis we see humans are to rule over everything, in Revelation we see the fulfilment of this in the new heavens and new earth. From Genesis to Revelation, the Bible helps us to see that we should do our work well to help care for people, develop the creation, and to work to the glory of God in all we do.

1. If our work is part of the redemption process in Jesus, how does this impact your motivation for work and your work ethic that is part of the call of God upon your life?

Transcript of Study Two Audio Recording

Welcome to Young Life Australia's study series on a Theology of Work - A Lifetime of Ministry. This series is designed to help us explore all of life as ministry.

Introduction

Welcome to Study two. In this study we will continue to look at how God is at work in our world and God continues to engage in our work.

In study one we looked at Genesis 1-3 and how God is the ultimate worker, how work is good and was designed to bring meaning and purpose to mankind, but as a result of sin our work has become toilsome and how our labour yields thorns and thistles along the way. We also discovered that work is not just employment, it engages all of our lives.

So, what does that mean for our work today? If Jesus' death on the cross provides redemption for mankind, what does that look like in the context of our work?

When we think of redemption in Christian circles, we most often think about the redemption of our relationship with God and as a secondary thought with each other. What if redemption was more than that? As we discovered in Genesis 3, Adam and Eve's sin permeated all aspects of our lives, with God, each other, work, and the earth.

If salvation in Jesus is total and complete, how are we to relate not just to God and each other, but also to our work and the world around us? What is the Bible's view on work across both Old and New Testaments? We will explore these issues in our thinking today.

Work Redeemed

God's plan all along was to see the restoration of humanity to himself in the life, death, resurrection, and ascension of Jesus, but if left here, it does not address the broken nature of man's relationships with each other, with the created order, or with work itself.

Mark Green in his book 'Probably The Best Idea in the World' says, "Though there are few things sweeter than being forgiven, there are few things more powerful than the restored relationship forgiveness creates." This must not only be true of our relationship with God, but also with our relationships with each other. But this is only part of the restoration of all things. If all things are restored, then surely our relationship with the environment in which we live and with our means of cultivating and working in the environment needs to be restored.

In Luke 4:16-21, we read where Jesus proclaimed the words of Isaiah 61 as fulfilled in their hearing. How the Spirit of God was upon him and anointed him to preach good news to the poor, freedom for the captives, recovery of sight for the blind and proclaimed the year of the Lord's favour. If we read a little further on in Isaiah 61, we see the Lord's favour extending to rebuilding and restoring that which was broken (verse 4), a return to productivity and wealth in the community (verse 6), the re-establishment of ethical business practices and justice (verse 8), and finally the ground allowing seeds to grow and the soil releasing its goodness (verse 11). This holistic and complete vision is compelling and echoes forward to Revelation 21 where we see a glimpse of the new creation.

Redeemed work is now and not yet, it is partly present with us today and partly in the future when Jesus returns. Many of the blessings of work can be enjoyed today, we can find meaning and purpose in our work today and make significant and seemingly insignificant contributions to our world and see humanity flourish. Whether we are plumbers or bankers,

garbage collectors or lawyers; our work does make a difference in the world today, whether we are followers of Jesus or not. Our work brings order, beauty, peace, hope, health, significance, and glory to God. On the other hand, the fullness of our redemption in Jesus is not completed until his return, so our work remains frustrated, confused, incomplete and the earth continues to make us work for a return on our labour.

In John 5:17 Jesus explains the Father is working as He is working. God directed everything Jesus did and said. Jesus restored lives in healing the sick, forgiving sin, raising the dead, and teaching about forgiveness and the restoration of relationships. However, he was also committed to restoring the natural order as he calmed the storm, provided a catch of fish, rose from the dead, and taught parables using nature and work as tools to open the Kingdom of God to people. We also see Jesus living the rhythms of life, work, and rest by teaching, healing, and retreating to quiet places to be restored spiritually, emotionally, and physically.

Jesus calls us to be his people in the world, agents of transformation in God's mission of reconciling, transforming, and restoring the whole universe. As God's people we are part of this grand adventure every day. All our activity, work, play, and rest is tinged with a hint of the eternal, the daily routine with the aroma of forever and each activity with the possibility of being a conduit of love and a channel of God's eternal grace which will eventually see the restoration of all things and herald his return. If we are God's agents and submit every part of our lives to his glory and authority, then our work can be an act of worship to God.

In Ephesians 2:1-9, Paul articulates how at God's initiative, he made us, who were dead in sin, alive in Christ by grace, through faith. By God's grace he is restoring us to the purpose and potential he created within us as his image bearers.

Further, in verse ten Paul declares we are God's workmanship, created in Christ Jesus to do good works. We are God's workmanship, and He continues to work in us to make us more like Christ and he wants to use us as his agents in the world on a daily basis. This is God's ongoing work in us, sanctifying us as his people ready to serve and work for Him.

This declaration of being created to do good work is consistent with all of scripture; work is central to our identity and purpose in Jesus Christ. We are redeemed to work and be part of the restoration of all things, co-labouring with God once again, whether that work is 'spiritual work' or in the broader context of the common good given to man in the cultural mandate of Genesis 1-2. Every good work means 'every good work,' and it is to be done well, with excellence, without prejudice or privilege. The good works we are created to do is to build and create a Kingdom culture, a culture where God the Holy Spirit is free to move, a culture where God is glorified, and a culture where Jesus is exalted. If we understand our work to be good, as something we were created and redeemed to do, then our work becomes part of our vocation or calling as we serve God in all that we do, no matter the task.

While we all share a common purpose of creating a world where human flourishing can take place, our own vocation or calling is as unique as we are unique individuals reflecting God's infinite image and glory to the world. Our nature, and the good works which were prepared in advance for us to do, find their source in the nature of God himself.

Biblical Overview of Work

Throughout the Bible we see God working through different people in different modes in a variety of settings in order to see His redemptive purposes come to fulfilment. From God giving Adam and Eve good work to do in Genesis right through to John's vision of the new

heaven and the new earth. The Bible demonstrates work is important for humanity, as part of God's created order not just here on earth, but also into eternity.

In the Old Testament we see God using Jacob, Joseph, Bezalel, Ruth, Nehemiah, David, and Esther to bring about His purposes blessing communities, foreigners, and nations as a result of their faithful work. None of these people were perfect, but God used them all in the context of their work as they steward their wisdom, understanding, and skills to their service of God.

Throughout the wisdom books we are warned about the sin of laziness, but we are not to confuse the call to rest with laziness. True rest includes learning to play and enjoy the fruit of our labour and respecting the concept of a regular Sabbath.

The wisdom books reveal that work is good and it is something we should give ourselves to. It provides opportunity for creativity and entrepreneurship and captures us in a way leisure does not and feeds our soul. Work should be seen as a gift that can bring great satisfaction to our souls, at the same time great frustration. It is this satisfaction and frustration which should keep bringing us back to God to find our ultimate meaning which in turn can lead us to spiritual growth and deeper ministry with those around us. No matter how enriching our work is, it is never as wild and awesome as God's work and like Job we discover we are not in control of the world, but God is.

Through the eyes of the prophetic books, we see that work can be just. The prophetic books reveal God is concerned with not only how we work, but also the impact of our work upon people, society, and the environment. Just work is characterised by justice, giving what is due to the worker and their neighbour seeking to not hurt, hinder or exploit.

Just work flows from a healthy and vital inner life and this is essential as we engage in a pluralistic and compromising culture. Working in such hostile or 'exilic' environments may

require compromise in some nonessentials, however we cannot afford to separate our faith and work. The imaginative work of Ezekiel (Ezekiel 1-48), the exilic work of Daniel (Daniel 1-12) and the missionary work of Jonah (Jonah 1-4) provide frameworks as to how we can find ways to live and work with integrity in hostile environments.

Believers are sent by God into workplaces as missionaries to bear witness in both word and deed. However, we must remember that the work itself is part of God's missional activity.

In the New Testament the high view of work and dignity of the Old Testament is affirmed. Work is good and Jesus comes as a worker honouring both God and human endeavour. Jesus encouraged his followers to work productively and serve others as a witness to the culture.

The model of Jesus working displayed the coming of God's realm is partly accomplished through human endeavour by bringing well-being to people, creating wealth, resisting the powers and systems which stop God's rule on the earth and invites people into a relationship with God himself. This model defeats the dualist approach that identifies some kinds of work as spiritual, and others as secular. We must not however allow our daily labour to become an alternative to our worship of God, but our work should provide the impetus to grow spiritually, serve others, and love God.

Conclusion

As a result of the resurrection of Jesus and the coming of the Holy Spirit some of our work will last beyond this world contributing some way to the new heavens and the new earth. In Genesis we see humans are to rule over everything, in Revelation we see the fulfilment of this in the new heavens and new earth. From Genesis to Revelation, the Bible helps us to see

that we should do our work well to help care for people, develop the creation, and to work to the glory of God in all we do.

APPENDIX E

A THEOLOGY OF WORK

COURSE MATERIAL – PART THREE

Study Three: A Working Theology

Welcome to Young Life Australia's study series on A Theology of Work - A Lifetime of Ministry. This series is designed to help us explore all of life as ministry.

An Introduction to work

In study two we looked at how Jesus quoted Isaiah 61 to announce his ministry. A closer inspection of Isaiah 61 revealed what God's favour looks like. The restoration of that which was broken, a return to a productive community, the re-establishment of justice and ethical business practices and the earth releasing its goodness for those who work it.

In study three we will discover the Bible is more than a devotional book, or a convenient tool designed to pull different pieces of scripture together to create a proof text to support an idea or concept. The Bible speaks comprehensively to all of life, and it needs to be read as a whole.

Our goal then, should be to develop a working theology, seeking to understand the breadth and depth of scripture and its relevance to the human condition at every level. A working theology empowers our vocational call. It helps us make sense of our call to engage in the world as God's people.

Jesus calls all people to Himself and invites us to participate in his creative and redemptive work in the world. Everyone is to work and participate to the degree we are able and

make a valuable contribution. God calls us to a whole of life ministry perspective and not simply to a job to meet our personal needs.

A Working Theology

Read 1 Thessalonians 4:10b-12 and Colossians 4:2-6.

Paul calls all of us to have a functioning theology of work, which allows us to act consciously on behalf of what God is doing in the world. If we do not have an active working theology, we run the risk of not living the life God has called us to. A functioning theology of work allows us to engage in the issues of the world without allowing ourselves to be conformed to the world. A working theology provides frameworks and boundaries for the ethical and leadership challenges we face on a daily basis no matter our place in world.

1. What role can our work and our attitude to work play in winning the respect of those who do not know God?
2. How can a functioning theology of work help inform how you act and respond to difficult situations and reflect Biblical values? How might this win the respect of those who do not know God?
3. How do these passages help remove the divide between secular work and the so-called 'noble' work of ministry, whether paid or voluntary?
4. What activities are you involved with that are engaged in practices that matter to God to help your community thrive and flourish? What other activities are you in engaged with which may not have an eternal consequence but are still good?

God's Gifting for Work

Read 1 Corinthians 14:4-7 and Romans 12:3-8.

God not only used men and women who were full of the Spirit and wisdom in the New Testament. In the Old Testament we see God using men and women to bring about God's blessing upon people. God used the gifts and skills of individuals to bring hope to whole communities. That work can be decision-making, creating beautiful things or providing shelter. God gives people a diversity of gifts, which should be used for the common good of all people and not simply for personal benefit or for the benefit of the few who attend churches.

1. What skills, gifts, and interests do you believe God has given you?
2. How do you use those skills, gifts, and interests for ministry both inside the church and for the common good of the community?
3. How have you seen your faith grow as a result of offering yourself in the service of others?

Conclusion

We all need a functioning theology of work if we are going to understand the meaning of our work. The Bible speaks clearly to this and provides the resources to help us understand the place and value of our work from both an earthly and heavenly perspective. God calls us to work, fills us with His Spirit, and gives us wisdom to live our lives with grace and truth. We are gifted with passions and skills which are given to us in order that we serve all of humanity to help it flourish and win the respect of those outside the household of faith.

1. Why is it important not just to see the Bible as a devotional tool, but as gift from God that speaks comprehensively to all of life as ministry?

Transcript of Study Three Audio Recording

Welcome to Young Life Australia's study series on a Theology of Work - A Lifetime of Ministry. This series is designed to help us explore all of life as ministry.

Introduction

Welcome to Study three. In this study we will look at the importance of developing a strong and robust working theology as it will enable us to make effective on the job moral and ethical decisions.

During study two we looked at Isaiah 61 and Revelation 21 and 22 as we thought about how in Christian circles we often think about redemption in the context of our relationship with God and each other as secondary thought. If salvation in Jesus is total and complete, then our work and relationship with the created order must be part of the redemption process. This brings meaning and purpose to our lives. God is involved in our work and our engagement in the creation as much as he is involved in our redemption as people. Our work is important and is designed to bring flourishing and hope to all people.

Why Work

Dorothy Sayers in a speech titled "Why Work" says the following:

"In nothing has the church so lost her hold on reality as in her failure to understand and respect the secular vocation. She has allowed work and religion to become separate departments, and is astonished to find that, as a result, the secular work of the world is turned to purely selfish and destructive ends, and that the greater part of the worlds intelligent workers have become

irreligious, or at least, uninterested in religion. But is it astonishing? How can anyone remain interested in a religion, which seems to have no concern with nine-tenths of his life?”

Against the background of the Second World War, Sayers made this statement in the 1940's and the church can still see itself reflected in her words today. Her words were powerful and insightful 80 years ago, they might however, be more poignant for the church today as there seems to be an ever-widening gap between the roles and jobs of church members and clergy.

In 1 Thessalonians 4:10b-12 Paul says, “Yet we urge you, brothers and sisters, to do so more and more, to make it your ambition to lead a quiet life: You should mind your own business and work with your hands, just as we told you, so that your daily life may win the respect of outsiders and so that you will not be dependent on anybody.”

They were to love one another, work with their hands just as Paul taught in order that their daily lives may win the respect of outsiders. Outsiders are people in the community who are outside the household of faith. Our life and work are powerful communicators of God's love for the world. We are to live our lives with an intentional theology - to live incarnationally, by manifesting the living spirit of God and the teaching of Jesus Christ in their own lives, communities, and workplaces in order to see God's Kingdom come on earth.

Paul calls all of us to have a functioning theology of work, which allows us to act consciously on behalf of what God is doing in the world. If we do not have an active working theology, we run the risk of not living the life God has called us to and enabled us to live for his glory. If we allow ourselves to be moulded to the image of the world, we are unlikely to live out truth and justice in the spirit of grace. A functioning theology of work allows us to engage in the issues of the world without allowing ourselves to be conformed to the world. A working theology provides frameworks and boundaries for the ethical and leadership challenges we

face on a daily basis. If we do not have a working theology, we find ourselves crying out in frustration at God's seeming silence and disinterest in our work and life.

The Bible is not just a devotional book that is helpful for our spiritual formation, nor is it a tool designed to pull different pieces of scripture together to create a proof text to support an idea or concept. The Bible speaks comprehensively to all of life, and it needs to be read as a whole. God as the Creator understands his creation and knows what is best for it. Our goal in developing a working theology is to understand the breadth and depth of scripture and its relevance to the human condition at every level.

A working theology empowers our vocational call. It helps us make sense of our call to engage in the world as an economist, helping to provide the community with the necessary tools and resources to generate wealth and jobs. As a builder, creating homes for shelter where people can be safe. As a politician thoughtfully creating and passing laws which enable our society to work and live together in harmony. As a mechanic, fixing and repairing cars, trucks and buses enabling people to move about our cities and countries safely and efficiently so that we can work jobs that allow us to provide for the wellbeing of individuals and families. Or in an employed ministry role doing spiritual or pastoral work.

A working theology helps sustain a vision for loving God, loving people, understanding the creation and on our role co-labouring in the creation with God. God has given us hands and feet to physically engage with the world, he has also given us hearts and minds to create and think to help advance his vision. If we are not able to act consciously in our lives to see God's kingdom advance, we could find ourselves inadvertently advancing the wrong kingdom.

Colossians 4:2-6 says "Devote yourselves to prayer, being watchful and thankful. And pray for us, too, that God may open a door for our message, so that we may proclaim the mystery

of Christ, for which I am in chains. Pray that I may proclaim it clearly, as I should. Be wise in the way you act toward outsiders; make the most of every opportunity. Let your conversation be always full of grace, seasoned with salt, so that you may know how to answer everyone”. As we work, we should pray for those with whom we work, we should work hard and do our jobs well and to the best of our ability, we should pray for an opportunity to share our faith clearly. This opportunity to share our faith comes when we do our work well and with integrity, which in turn facilitates our capacity to walk in wisdom toward those who do not know Jesus.

In our workplaces we are often confronted with difficult situations, when we have a working theology and a clear understanding of God’s kingdom, we can act in Gods best interests to do the right thing, walk wisely in the situation, make sound ethical and theological decisions, and see people set free by the truth.

Developing a working theology, understanding our vocational call, and walking in wisdom toward outsiders as we work is a powerful witness, but we must be ready and not surprised to speak when opportunity arises, no matter if it is a personal belief or acting in God’s good conscience. These opportunities do not only come at work, but in all of life’s different situations of family, friendships, and community engagement.

As believers, we can look for a special calling, a higher calling above the everyday nature of our lives, but Paul encourages us to retain the place in life God has called us to when he saved us in 1 Corinthians 7:17-24. “Nevertheless, each person should live as a believer in whatever situation the Lord has assigned to them, just as God has called them... Each person should remain in the situation they were in when God called them... Brothers and sisters, each person, as responsible to God, should remain in the situation they were in when God called them.”

This does not mean we should remain in the situation for life or remain if your life is at risk. Paul is saying we should fulfil our commitments and serve Him at work, in our family, in the community, in all we do; no matter how lofty or lowly we understand our work to be.

Paul removes the divide between the so-called sacred nature of ministry work and the less noble secular work of being in the marketplace or unpaid work in the home or community. When we are engaged in producing material outcomes that enhance the wider welfare of the community or caring for those less fortunate, we are engaged in practices that matter to God, as we are helping the community to thrive and flourish.

God's Gifting's for Work

God has given his people a variety of gifts to be used in his service, both inside the church and in the world around us for the common good. 1 Corinthians 12:4-7 says "There are different kinds of gifts, but the same Spirit distributes them. There are different kinds of service, but the same Lord. There are different kinds of working, but in all of them and in everyone it is the same God at work. Now to each one the manifestation of the Spirit is given for the common good." We see one God at work in three persons: the same Spirit or Holy Spirit, the same Lord or Jesus Christ, the same God, or God the Father.

In Acts 6:1-7 we see the church growing and an increasing need to feed the different groups of people within the church. The disciples gather and consider their options and look at their particular gifts and decide it is not right for them to neglect the ministry of the Word. They choose seven men to fulfil the task of managing the daily distribution of food. The criteria for the selection of these men is impressive, they are to be men full of the Spirit and wisdom. As a result of their work distributing food, the word of God spread, and the church grew rapidly.

God not only used men and women who were full of the Spirit and wisdom in the New Testament. In the Old Testament we see God using men and women to bring about God's blessings to large groups of people. Not all of these situations are ideal, but God used the gifts and skills of individuals to bring hope to many people in different and unique situations. God gives people a diversity of gifts, which should be used for the common good of all people and not simply for personal benefit or for the benefit of the few who attend churches.

Again, in Romans 12:3-8 Paul calls for a sober judgment of our gifts and how we use them. He reminds us that we are one body with many functions. We should use our gifts in proportion to our faith and in line with our skills, if we are skilled teachers we should teach; if we are skilled leaders then lead diligently. We should offer our gifts not just to the church, but in all that we do in order to serve the wider community to God's glory.

Conclusion

We should not allow our work and engagement with the world around us to be disconnected from our spiritual activity as it allows us to create a dualism that God never intended. Our work remains a key tool that God uses to display and reveal His glory and bring purpose to our lives.

But we also need a functioning theology of work if we are going to understand the meaning of our work. The Bible speaks clearly to this and provides the resources to help us understand the place and value of our work from both an earthly and heavenly perspective. God calls us to work, fills us with His Spirit, and gives us wisdom to live our lives with grace and truth. We are gifted with passions and skills which are given to us in order that we serve all of humanity to help it flourish and win the respect of those outside the household of faith.

APPENDIX F

A THEOLOGY OF WORK

COURSE MATERIAL – PART FOUR

Study Four: A Lifetime Vision for Young People

Welcome to Young Life Australia's study series on A Theology of Work - A Lifetime of Ministry. This series is designed to help us explore all of life as ministry.

An Introduction to Young Life Australia

In study three we explored the idea of every believer developing a working theology, seeking to understand the breadth and depth of scripture and its relevance to the human condition at every level. And how a working theology empowers our vocational call. It helps us make sense of our call to engage in the world as God's people.

Young Life Australia's vision is to be the most influential model for positively impacting Australian high school aged young people for Christ with the resultant transformation of the wider community. The idea of reaching young people and seeing transformation of the wider community echoes God's heart to see people and community's flourish.

As a faith community, we seek to live this out every day in our mission to build confidence, values, and resilience in Australia's young people through significant relationships with adults who model the love of Jesus Christ. As followers of Jesus, we believe that relationships are key to developing the whole person, to see them flourish, become confident, understand who they are, what they believe and develop the capacity to overcome hardship and make a meaningful contribution to the world.

So, what are the Biblical implications for those of us in Young Life who volunteers our time, energy, and resources to reach young people? Whilst the term volunteering is not used in the Bible, we can see examples of men and women throughout the Bible that generated an income from another source and then served God and the community in more intentional ways in their spare time.

Paul's View of Volunteering (bi-vocational work)

Read Acts 18:3-4 and Ephesians 4:11-13.

Paul was a bi-vocational worker; he was in fact a tentmaker. He was also trained as a Pharisee and trained others as well. It was not customary to be paid as a scribe or rabbi. Paul committed time to be engaged in the life of the synagogue in order to win others to Christ whilst working to support his calling.

Paul was committed to teaching others this model. Paul's teaching was designed to build up God's people for all kinds of service so that the body of Christ may be built up, unified in faith and the knowledge of Jesus.

Developing a lifelong commitment to reaching young people is complex. Paul's teaching and model was a lived experience, through hardship, imprisonment, and in rich relationship. At different times Paul worked with the church and at other times he worked on behalf of the church whilst supporting himself. At different life stages we will do the same. We will work directly with young people and at other times we will work on behalf of young people depending on what we have happening in our lives, it takes commitment, vision, compassion, and grace to follow God's call in our lives.

1. How do you view the idea of working as a means to supporting ministry activities or tentmaking? Is it an expression of faith in action or does it express a lack of faith in God's capacity to provide? Why?
2. Do you see yourself as a tentmaker (one who works to support their formal ministry activities) or someone who is helping out because you have an interest in reaching young people or want to spend time with friends, so your work has no bearing on your ministry? What are the implications of your response?
3. How does thinking about this relationship between work and ministry potentially shift the way you view your work/education and ministry?
4. How do you see the difference between 'working with' and 'working on behalf of' young people? What stage are you in now and how may this change in the next five years?

Brokenness - a necessary tool of longevity

Read 2 Corinthians 1:3-11, Galatians 6:9-10, and Acts 15:36-39.

No matter where we serve, what stage of life we are in or how we got to the place we find ourselves, we quickly discover that we all have wounds and levels of brokenness that impact our capacity to engage, serve and lead. If we engage in any relationship long enough, we discover conflict is never far away. Developing a lifelong ministry focus requires us to do the hard work of self-reflection on how our brokenness and wounds impact our capacity to serve God and others.

1. How do you think God has used your hurts or brokenness to support others in a work or ministry context to bring hope in the situation?

2. When have you grown tired of doing good for others? How did God's call and vision to care for others to see them flourish help you to re-engage? How did others support you during this time?
3. Have you experienced, or witnessed a disagreement, which lead to one person having to leave the ministry situation? How could you have prayed for the situation and engaged more effectively?

Conclusion

All of life is ministry, we are all called to follow God and live as his people in the world. Our work, no matter the type of work we are engaged with, is an expression of God's calling upon our lives to follow Him in all aspects of life.

1. What steps can you take today that will nurture your vision and commitment to reach young people across your lifetime in all aspects of your life? Through employed work and volunteer ministry.

Transcript of Study Four Audio Recording

Welcome to Young Life Australia's study series on a Theology of Work - A Lifetime of Ministry. This series is designed to help us explore all of life as ministry.

Introduction

As we have learnt across our three studies so far, God has a desire for the flourishing of all of humanity and our work, whether paid, volunteer, or essential for living is given to help bring that flourishing. He also has provided the necessary tools and models for us to develop a working theology, enabling us to make effective moral and ethical choices.

In study four we are going to look at the Young Life Australia vision and mission statements and how a theology of work informs our view of developing a lifetime vision for reaching young people.

Young Life Australia's vision is to be the most influential model for positively impacting Australian high school aged young people for Christ with the resultant transformation of the wider community. The idea of reaching young people and seeing transformation of the wider community echoes God's heart to see people and community's flourish.

As a faith community, we seek to live this out every day in our mission to build confidence, values, and resilience in Australia's young people through significant relationships with adults who model the love of Jesus Christ. As followers of Jesus, we believe that relationships are key to developing the whole person, to see them flourish, become confident, understand who they are, what they believe and develop the capacity to overcome hardship and make a meaningful contribution to the world.

A Lifetime of Ministry

So, what are the Biblical implications for those of us in Young Life who volunteers our time, energy, and resources to reach young people? Whilst the term volunteering is not used in the Bible, we can see examples of men and women throughout the Bible that generated an income from another source and then served God and the community in more intentional ways in their available spare time.

Work is part of our calling, but not the sum total of it. Our calling is primarily to follow God and live as His people in the world. Our work (paid, volunteer, or essential) is an outworking or expression of our calling - not the main ingredient. This is reflected in Paul's view of his own work as a bi-vocational worker.

Whilst Paul was trained as a Pharisee, in Acts 18:3-4 we see Paul working in the business of Aquila and Priscilla as a tentmaker and then on the Sabbath he reasoned in the synagogue to persuade the Jews and Greeks. It was not customary for a scribe or rabbi to receive payment for their teaching; many of them therefore practiced another profession or trade in addition to their teaching responsibilities. Paul regularly earned his living this way as he travelled and ministered to build and establish the body of Christ.

Paul was committed to teaching others this model as seen in Ephesians 4:11-13. Paul calls those in authority to prepare God's people for works of service, so that the body of Christ may be built up, until we reach unity in our faith and knowledge of the Son of God that we become mature, attaining to the fullness of Christ." The New Testament concept of a pastor is one who helps and encourages people to discover, develop, and exercise their gifts for the good of people and not a person who guards all ministry activities for themselves

and therefore squashes others from developing ministry initiatives. We are all called to the vocation of service to God in order that the body of Christ is established and built up so that all of society can flourish and advance.

Jesus recognised that all believers have the capacity to be engaged in kingdom work. In Matthew 9:36-38 Jesus sees the crowds of people who are lost and in need of a shepherd, he tells his disciples to ask the Lord for more workers, as the harvest is plentiful. In Matthew 10 we see Jesus sending out the twelve disciples and then in Luke 10 we see him sending out the seventy-two. Jesus worked with his disciples, prayed with and for them, and then trusted them enough to be sent out in his name under his authority. Jesus knew that he needed others to help him advance His kingdom.

All followers of Jesus are called to a vocation of ministry, to love and care for those around them and for the wider community. We cannot all be paid as vocational ministers, but we can view our work as part of our vocation to care for those around us and then commit volunteer time to reaching and caring for others in formal and informal volunteer ministry settings. These formal ministry settings are not more important than our employment or essential work. All aspects of our lives are to be lived as ministry and are important to God.

In our work with young people, it is vital for them to see effective Biblical models of work. Knowing that volunteers find meaning and purpose in their employment, family and community engagement and understand that God is active in all spheres of life is vitally important in developing a holistic understanding of how a Biblical faith works. It helps to bring a vision and understanding that God is engaged in all of life, and not just the patch we call 'ministry'.

A Lifelong Commitment to Reaching Young People

Young Life Australia at its core is a volunteer organisation, yes, we employ paid staff, but much of the work is dependent upon people committing volunteer hours to working with and on behalf of young people. Understanding this working ‘with’ and on ‘behalf of’ young people is an important distinction if we are to develop a lifetime of ministry framework.

Working with young people is by definition self-explanatory. It means we work directly with young people on the front line; you interact with them, hangout with them and share life with them as best you can. They may become friends over time as the shared experiences we have with them builds a bond of friendship, which may last a lifetime.

Working on behalf of young people can be more complex. We may not necessarily work directly with teenagers any longer, but we commit time and energy to supporting those who do, or advocate on behalf of the needs of young people. These young people may be present at different events we attend, but our role will be to support those who do the work directly with teenagers and the teens themselves by advocating for them. It is in this place that our vision for young people becomes life changing for us as it helps us map the road ahead in our lives and it helps to set our priorities as we move through the different seasons of our lives.

As we progress through life, we have different capacities and availability. Just because those change over time, it does not mean we need to step aside from ministry among young people. The reality is, we will most likely be in a position where we work on behalf of young people for more our lives than working directly with them.

Our late teens and early twenties are prime years where people volunteer to directly work with teenagers. These years are characterised by a desire for community and to be doing things

with friends and peers. This desire for community can translate into successful ministry as we spend time with peers doing important work directly with young people who do not know Jesus and may be out of reach with traditional church programs.

As we move through our twenties and thirties we often partner up, marry; begin to establish families, and careers. These are busy years and are a time when many people retreat from volunteering and leading direct ministry with young people due to increasing commitments at home and in their employment. These years however can still be fruitful in our commitment to be reaching young people, but how we serve may need to change. Instead of a weekly commitment, it may shift to a monthly or annual engagement on a committee, camp or training events supporting other volunteers and employed staff to make ministry successful in a community.

Hitting our forties and fifties, things begin to shift again. Our families are growing up, we may move into employed roles with greater responsibility and may have developed significant skills and expertise, which are not only important in our career, but may be helpful in reaching young people. We may feel we are too old and out of touch to work directly with teenagers, but this is where we can clearly work on behalf of young people. Working on an area committee or board, advocating with parents and community groups, engaging others to financially support ministry, mentoring, and discipling young adult volunteers all become critical roles in developing a successful ministry to young people.

The twilight of our working years and into retirement sees many of us with more time, resource, and energy than we may have had for many years. Supporting staff, hosting events, or re-engaging with young people directly as a grandparent figure may be a powerful tool God uses

to see people meet Jesus. Making yourself available to meet with staff or volunteers, offering wisdom, insight and experience may be the gift the organisation and its people need.

No matter our age or stage in life, our vocational call to love God and live as his people never changes. 2 Corinthians 5:17-21 calls us to a ministry of reconciliation – a ministry of reconciling those who do not know Jesus into a full and dynamic relationship with Him. All are called. We are called all the time, in every aspect of our lives, at all stages of our lives. Young people need mature adults who are strong and able to go the distance with them. We need to be adults who demonstrate the values of God in all aspects of our lives at all times. It is out of this kind of friendship, the Gospel can be communicated and responded to and may become a powerful tool for transformation.

Hebrews 4:14 identifies Jesus as our great high priest, “Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession.” He has borne our sin on the cross; through His death and resurrection He has secured our eternal redemption. As a result, all believers who are united to Him share in his anointing and priestly office. 1Peter 2:9 tells us that we are a chosen race, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light.

This does not mean we reject the authority, function, and office of a vocational minister and the church. But we are all empowered to minister through the outpouring of the Holy Spirit as apostles, prophets, evangelist, shepherds, and teachers to equip God’s people for the work of ministry in order to see the body of Christ built up in accordance with Ephesians 4:11-12.

Developing a lifelong vision to reach young people takes commitment, vision, compassion, and grace. Commitment: to be engaged over time and be available to people across

all life stages. Vision: to see the way forward and to know that God has gifted you with skills, wisdom, and insight to contribute. Compassion: the world is broken and so are we, but we are still willing to invest and make a difference where we can. Grace: we all make mistakes, responding in grace gives us all an opportunity to continue to serve the kingdom vision and the vision of Young Life.

Brokenness - a necessary tool for longevity

No matter where we serve, what stage of life we are in or how we got to the place we find ourselves, we quickly discover that we all have wounds and levels of brokenness that impact our capacity to engage, serve and lead. If we engage in any relationship long enough, we discover conflict is never far away. Developing a lifelong ministry focus requires us to do the hard work of self-reflection on how our brokenness and wounds impact our capacity to serve God and others.

2 Corinthians 1:3-11 we read how Paul encourages the Corinthian church support each other in their distress and how it is only God who can bring real comfort. Jesus is not unfamiliar with the distress of the human condition and does not leave as orphans in our pain. Galatians 6:9-10 reminds us not to become weary of doing good as it will reap a harvest and in particular, we need to care for those who belong to the family of God.

In Dr Dan Allender's excellent book 'Leading with a Limp', he asks an excellent series of questions that all leaders should ask themselves. Who am I? Where am I meant to serve? How am I to use my gifts and suffer my weaknesses for good?

When thinking about developing a lifelong ministry vision, these questions become powerful tools to help us reflect on who we are and how we can serve.

Henri Nouwen's 'The Wounder Healer' also picks up on this idea of understanding our brokenness if we are to minister to the broken.

"The Messiah, the story tells us, is sitting among the poor, binding his wounds one at a time, waiting for the moment he shall be needed. So, it is to with the minister... he must bind his own wounds carefully in the anticipation of the moment when he will be needed. He is called the wounder healer, the one who must look after his own wounds but at the same time be prepared to heal the wounds of others."

If we are involved in any ministry for long enough, we discover that people get hurt and wounded. We will get hurt and we will hurt others. We are not perfect, we are all products of a broken world, but this does not exclude us from submitting our lives to God and serving him to see others reached and see our communities flourish to the glory of God.

We do however need to recognise that some relational conflicts may not find a suitable resolution this side of heaven and for the good of the community someone needs to leave. These are very difficult situations, but we see in Acts 15:36-39 that Paul and Barnabas had a sharp dispute in which they went their separate ways and then went on to minister effectively in different places.

Conclusion

All of life is ministry, we are all called to follow God and live as his people in the world. Our work, no matter the type of work we are engaged with, is an expression of God's calling upon our lives to follow Him in all aspects of life.

Your commitment to reaching young people needs to be nurtured and refreshed regularly as we navigate the different seasons of life. Understanding these seasons and your varying

capacities will enable you to keep seeking the best for people across all of your life and allow you to keep engaging in formal ministry in all of the various roles that are necessary to make organisations and ministry work effectively. Not being involved in a specific area of ministry does not exclude you from that for life. You can re-engage at a later stage.

We also need to realise that we are broken and so are those we work with and those whom we are called to reach. We may get hurt and we may hurt others, but this does not necessarily mean we should withdraw from our calling in Young Life. We need to live out our calling with equal amounts of vision, commitment, compassion, and grace. After all, we are all human, we all walk with a limp, we are all wounded healers, and we are all working out how to best love God, love people, and love the world He gave us to work and care for.

APPENDIX G

PRE-COURSE SURVEY QUESTIONS AND RESPONSES

Pre-Course Survey Questions

1. I am willing to participate in the Theology of Work - A Lifetime of Ministry course and survey. I understand the survey results will not identify me at any point and may be used in Glyn Henman's doctoral thesis. I agree and am willing to participate.
2. Sex:
 - a. Male
 - b. Female
3. Age:
 - a. 18-24
 - b. 25-34
 - c. 35-44
 - d. 45-54
 - e. 55-64
 - f. 65-74
 - g. 75 or older
4. Which of the following best describes your work status?
 - a. Paid full-time
 - b. Paid part-time/casual
 - c. Self-employed

- d. Bi-vocational ministry (ministry and other paid employment/student/home duties etc)
 - e. Home duties
 - f. Student
 - g. Retired
 - h. Carer/disability
 - i. Looking for work
 - j. Other
5. How long have you volunteered/served with Young Life?
- a. 0-2 years
 - b. 3-5 years
 - c. 6-10 years
 - d. 11-15 years
 - e. 16-20 years
 - f. 20+ years
6. Which of the following statements best describes your view of volunteering and its integration with the purpose and meaning of work?
- a. Volunteering contributes greatly to the purpose and meaning of work
 - b. Volunteering contributes somewhat to the purpose and meaning of work
 - c. Volunteering is separate to the purpose and meaning of work
 - d. I don't see the connection between volunteering and the purpose and meaning of work

7. Which of the following statements best describes how you view your service to God in your workplace/educational environment/etc? (Choose 1 or more)
- a. I stand up for social justice issues when I can
 - b. I live out my faith been personally honest and sharing my faith with my colleagues whenever possible
 - c. I work to the best of my ability and produce excellent and skilled work
 - d. I seek to create a harmonious and beautiful workplace
 - e. I work from a Christian motivation seeking to engage and influence the workplace to that end
 - f. I work with a grateful heart, being joyful with a Christian spirit
 - g. I seek to make as much money as I can to support others in their Christian service
8. Have you received any Christian teaching about work in any of the following locations? (Choose 1 or more)
- a. Church or church service
 - b. Bible study / community group / connect group
 - c. University or campus ministry
 - d. Young Life
 - e. Podcast or other online teaching resources
 - f. Other (please describe)
9. Have you received any Christian teaching about volunteering in any of the following locations? (Choose 1 or more)
- a. Church or church service

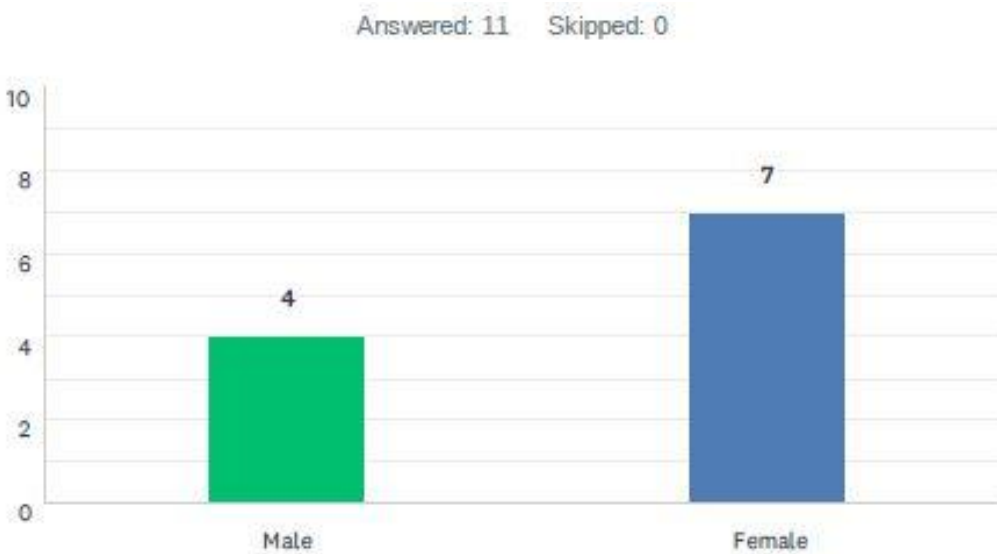
- b. Bible study / community group / connect group
- c. University or campus ministry
- d. Young Life
- e. Podcast or other online teaching resources
- f. Other (please describe)

Pre-Course Survey Results

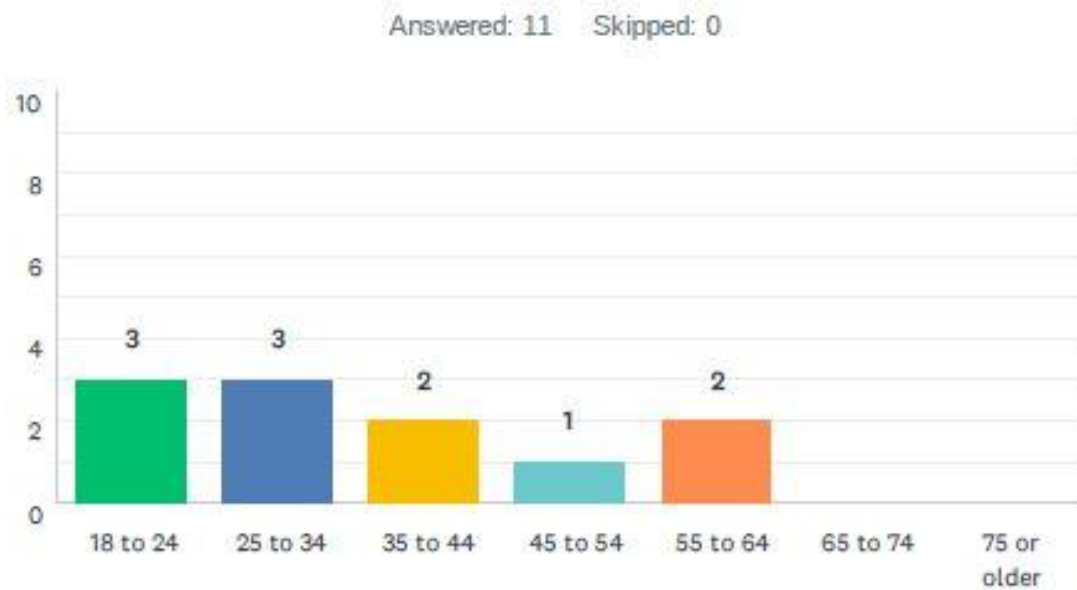
1. I am willing to participate in the Theology of Work - A Lifetime of Ministry course and survey. I understand the survey results will not identify me at any point and may be used in Glyn Henman's doctoral thesis. I agree and am willing to participate.



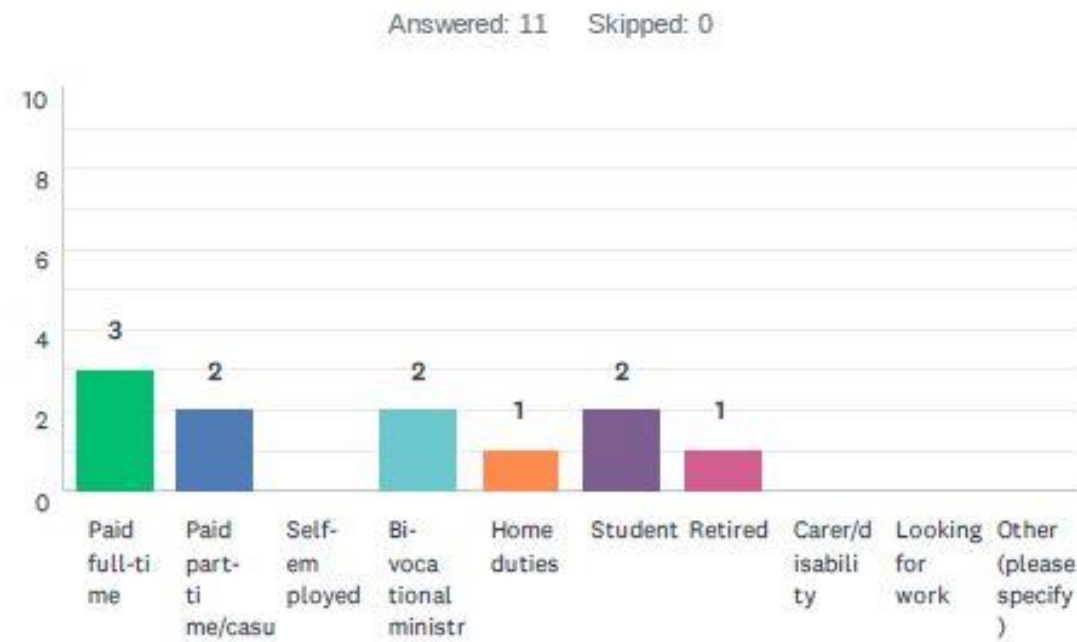
2. Sex:



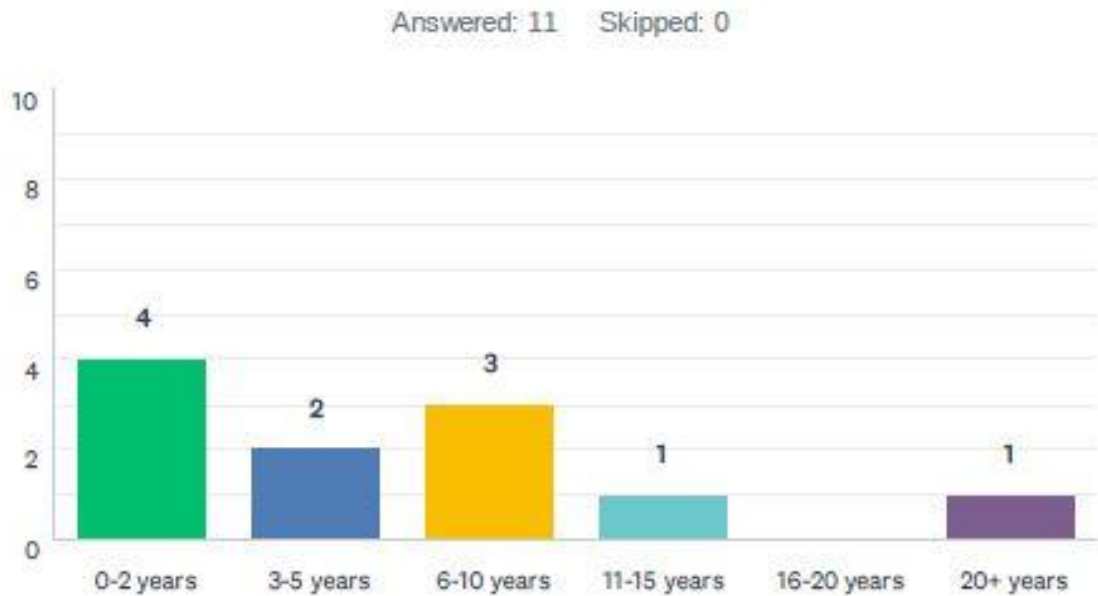
3. Age:



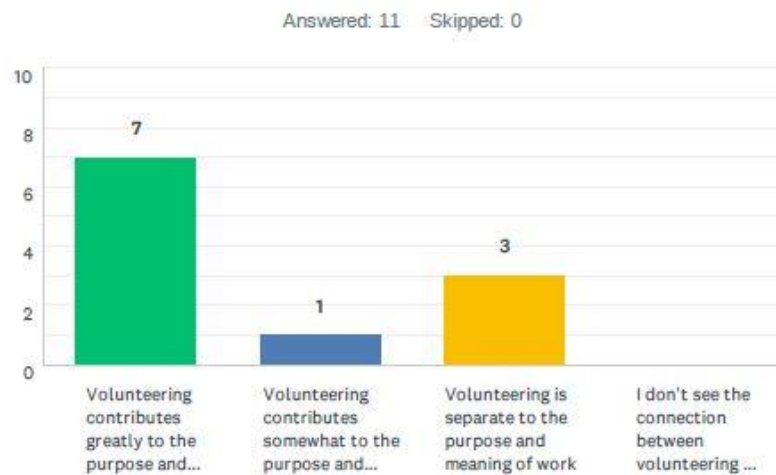
4. Which of the following best describes your work status?



5. How long have you volunteered/served with Young Life?



6. Which of the following statements best describes your view of volunteering and its integration with the purpose and meaning of work?



ANSWER CHOICES	RESPONSES	
Volunteering contributes greatly to the purpose and meaning of work	63.64%	7
Volunteering contributes somewhat to the purpose and meaning of work	9.09%	1
Volunteering is separate to the purpose and meaning of work	27.27%	3
I don't see the connection between volunteering and the purpose and meaning of work	0.00%	0
TOTAL		11

7. Which of the following statements best describes how you view your service to God in your workplace/educational environment/etc? (Choose 1 or more)

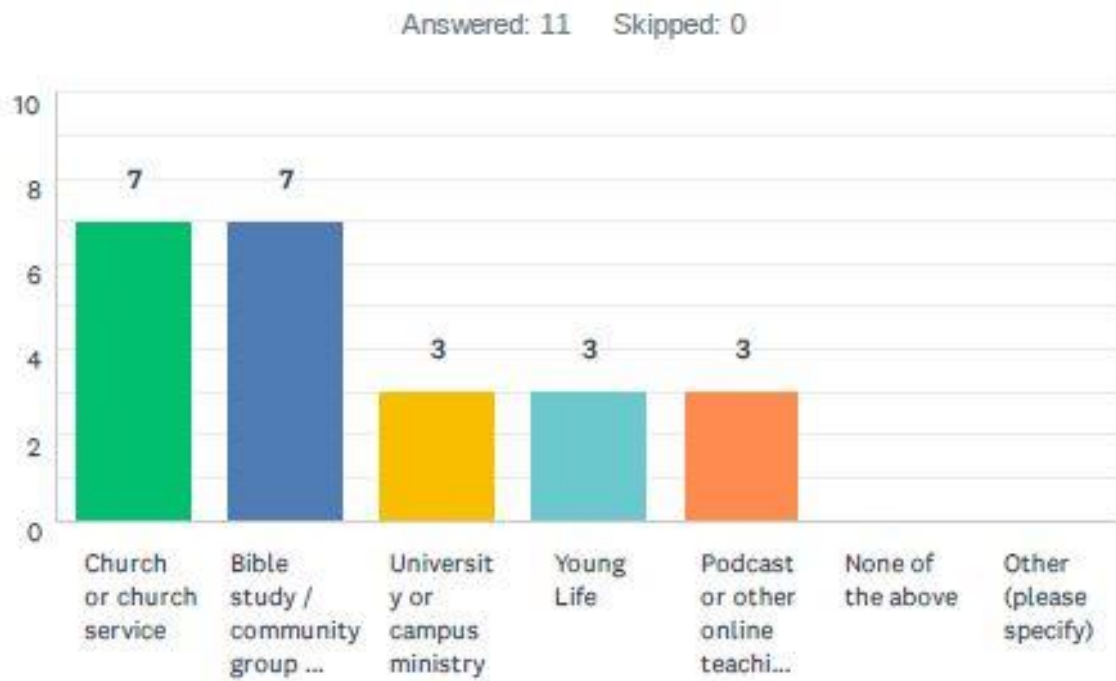


ANSWER CHOICES	RESPONSES	
I stand up for social justice issues when I can	27.27%	3
I live out my faith been personally honest and sharing my faith with my colleagues whenever possible	81.82%	9
I work to the best of my ability and produce excellent and skilled work	63.64%	7
I seek to create a harmonious and beautiful workplace	54.55%	6
I work from a Christian motivation seeking to engage and influence the workplace to that end	54.55%	6
I work with a grateful heart, being joyful with a Christian spirit	54.55%	6
I seek to make as much money as I can to support others in their Christian service	9.09%	1
Other (please specify)	18.18%	2
Total Respondents: 11		

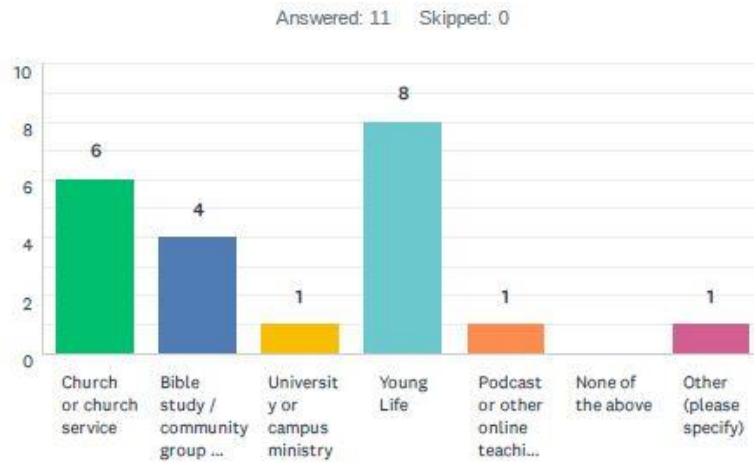
Other (please specify)

Respondent #4	I work for God, serving and sharing to build His kingdom where He has asked me to do so.
Respondent #8	It is important to me that people know that I work for and represent a Christian organisation (Young Life) in a secular workplace such as a public school.

8. Have you received any Christian teaching about work in any of the following locations? (Choose 1 or more)



9. Have you received any Christian teaching about volunteering in any of the following locations? (Choose 1 or more)



ANSWER CHOICES	RESPONSES	
Church or church service	54.55%	6
Bible study / community group / connect group	36.36%	4
University or campus ministry	9.09%	1
Young Life	72.73%	8
Podcast or other online teaching resources	9.09%	1
None of the above	0.00%	0
Other (please specify)	9.09%	1
Total Respondents: 11		

Other (please specify)

Respondent #11	Other community or volunteer groups.
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APPENDIX H

POST-COURSE SURVEY QUESTIONS AND RESPONSES

Post-Course Survey Questions

1. I am willing to participate in the Theology of Work - A Lifetime of Ministry course and survey. I understand the course and survey results will not identify me at any point and may be used in Glyn Henman's doctoral thesis. I agree and am willing to participate.
2. How satisfied were you with the following? (Very Satisfied, Satisfied, Neutral, Dissatisfied, Very Dissatisfied)
 - a. Overall quality of the material
 - b. Scope of information presented
 - c. Relevance of the information
 - d. Delivery model
3. The Bible studies and audio recordings were organised in a manner, which helped me understand the concepts presented.
 - a. Strongly agree
 - b. Agree
 - c. Neutral
 - d. Disagree
 - e. Strongly disagree
4. The content was:

- a. Life-changing
 - b. Informative
 - c. Helpful
 - d. Irrelevant
 - e. Confusing
 - f. Other (please explain)
5. The course gave me the confidence to (Choose one or more):
- a. Engage in my employed work as ministry
 - b. Do my work with excellence
 - c. See that God is active in my work and workplace as much as He is at church or in formal ministry settings
 - d. Engage in formal ministry opportunities to offer my skills and expertise
 - e. See all of life as ministry
 - f. Develop a lifelong view of ministry for young people
 - g. See that I can engage in ministry across different life stages
 - h. Explore and understand the connection between my work, volunteering and faith
 - i. Other (please explain)
6. The four most helpful things you learnt from the studies were? (Be specific if possible)
7. How might you apply these learning's in your work and volunteer service?
8. How can you share what you have learnt with your colleagues at work or in your volunteer setting or church?

9. How have the studies helped you develop a lifetime vision for ministry?
10. Would you recommend Young Life introduce this course for other volunteers and staff?
- a. Yes
 - b. No
 - c. Why?

Post-Course Survey Results

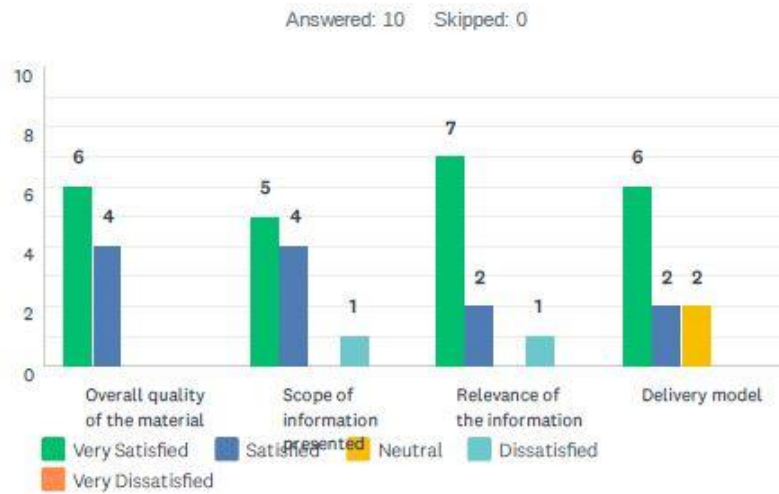
1. I am willing to participate in the Theology of Work - A Lifetime of Ministry course and survey. I understand the course and survey results will not identify me at any point and may be used in Glyn Henman's doctoral thesis. I agree and am willing to participate.



ANSWER CHOICES	RESPONSES	
Yes, I agree and am willing to participate	100.00%	10
Total Respondents: 10		

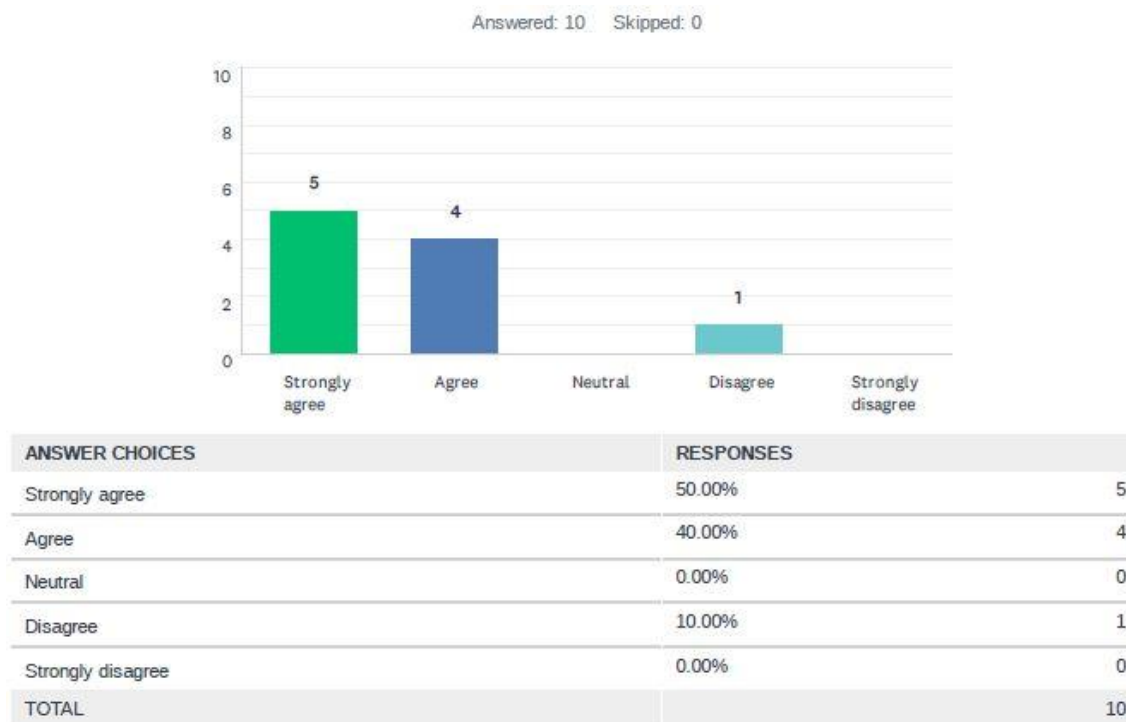
2. How satisfied were you with the following? (Very Satisfied, Satisfied, Neutral, Dissatisfied, Very Dissatisfied)

- Overall quality of the material
- Scope of information presented
- Relevance of the information
- Delivery model



	VERY SATISFIED	SATISFIED	NEUTRAL	DISSATISFIED	VERY DISSATISFIED	TOTAL	WEIGHTED AVERAGE
Overall quality of the material	60.00% 6	40.00% 4	0.00% 0	0.00% 0	0.00% 0	10	1.40
Scope of information presented	50.00% 5	40.00% 4	0.00% 0	10.00% 1	0.00% 0	10	1.70
Relevance of the information	70.00% 7	20.00% 2	0.00% 0	10.00% 1	0.00% 0	10	1.50
Delivery model	60.00% 6	20.00% 2	20.00% 2	0.00% 0	0.00% 0	10	1.60

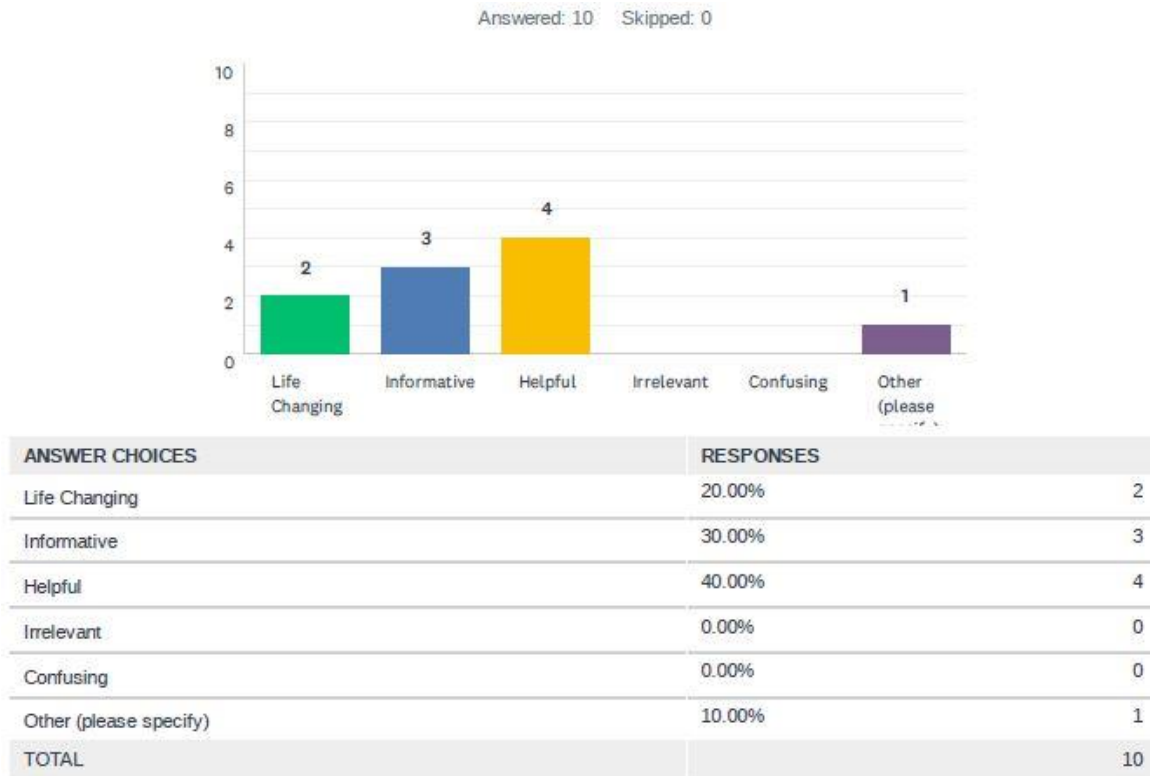
3. The Bible studies and audio recordings were organised in a manner, which helped me understand the concepts presented.



Other: (Please specify)

Respondent #6	I felt the course content was implicit, not explicit. There seemed to be a lot of assumed knowledge of Biblical concepts, rather than explanation of Biblical content. I was expecting more in-depth scriptural study content, but it seemed to be more self-reflection rather than focused on what the Bible says.
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4. The content was:



Other: (Please specify)

Respondent #4	The material had challenged my attitude toward paid work. I had viewed my paid work and voluntary work as being separate. Since participating in the Theology of work I have changed my attitude and see all that I do as ministry work, regardless of whether it is paid or not. The course had opened my eyes, now I see all work are interrelated and is part of God's plan for me.
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5. The course gave me the confidence to (Choose one or more):



6. The four most helpful things you learnt from the studies were. (Be specific if possible) (Open-ended response)

Respondent #1	There are multiple ways to be involved in active ministry. We are all limping leaders and wounded healers. Our life stages enable us to contribute in unique ways. There are clear Biblical models of unpaid ministry.
Respondent #2	We are never too old or young to engage in work of any type. Nor too old or young to engage with young people. We are all broken & need God's forgiveness & to forgive others and yourself. We all have different skills/talents to use in our work/ministry.
Respondent #3	How God can use our past experiences and brokenness in our ministry

	<p>God's given us all different giftings and it's okay that our calling and how God uses us looks different to the next persons.</p> <p>Keeping work in a good perspective; always doing our best but not letting it take over.</p> <p>A good reminder that anywhere we are, we are God's witnesses and that includes work; we don't turn off being a Christian just cos we may not be in a Christian environment.</p>
Respondent #4	<p>1. The idea of work in study one and working in partnership with God.</p> <p>2. Reinforcing the concept of building and creating a Kingdom culture, regardless of what we do. All work contributes to building the Kingdom and is purposeful.</p> <p>3. Being more diligent and efficient in what I do. As in Genesis Gods work was sequential, efficient, complementary and all was good.</p> <p>4. Being considered a bi-vocational worker. Re-engaging the concept of earning a salary to complement and support non-paid work, but yet all are for the glory of God.</p>
Respondent #5	<p>1)The understanding that work isn't something that we created, but God has, and we are merely taking part in his plan.</p> <p>2) The understanding that my attitude of gratefulness can affect my workplace for the better and help build the kingdom.</p> <p>3) The understanding that God can use all occupations for His glory, not just those under the banner of 'Christian Organisation'.</p> <p>4) Understanding that volunteer work is just as important as paid employment.</p>
Respondent #6	<p>The priority of rest so that we can be most effective in our work.</p> <p>Practical directives for work focus in Isaiah 61.</p> <p>The Bible is the blueprint for all of life, and work is a part of that.</p> <p>All of life is ministry.</p>
Respondent #7	<p>A reminder that God desires excellent and productive work. A reminder to meaningfully engage with our volunteers with where they are at in their work, life and ministry balance. Thinking about how to better encourage and spur on those who may be struggling to find purpose in their work. That we are invited into the process not just of reconciling people to God, but of seeking to restore all of life.</p>
Respondent #8	<p>It was a new direction of attitude to looking at ministry and the importance of what we do. And how to approach it. Was great food for thought.</p>
Respondent #9	<p>Relevance of the Bible in work, holistic approach to work/ministry in life.</p>

	Essential nature of being in a relationship with the Father in order to do good work. Suggestions of how ministry evolves in our lives in different stages
Respondent #10	It is Biblical to work.

7. How might you apply these learning's in your work and volunteer service?

(Open-ended response)

Respondent #1	Continue to recognise self and others as products of a broken world. Be open to giving and receiving abundant grace during the hard times. Look for ministry opportunities constantly - not just through paid work.
Respondent #2	Reflect, listen, be specific about how I volunteer/minister to others.
Respondent #3	Be more aware when I'm at work, how I'm behaving/speaking and how I can bring my faith into conversations and be more open about it. Put as much effort/thought/diligence into my volunteering knowing that I'm doing it all for Jesus, even though there's no 'boss' or pay check to keep me accountable
Respondent #4	Being more efficient and being more thoughtful about what I do, how I undertake my work. I try to be more sequential and reflect on what I do and work in partnership with God.
Respondent #5	My attitude has changed when it comes to volunteering and paid work. One is no more important than the other, and we have the opportunity to draw close to God in any position we find ourselves in, not just volunteering in ministry. I will no longer separate and compartmentalise work, life, and church life, but rather one whole Christian life.
Respondent #6	Scheduling rest as part of our weekly and monthly schedules, so that we can be present and effective in our interactions with people at all times. Continuing to prioritise the word of God in my life so that my day to day is shaped by what God is calling us to. For example Isaiah 61. And being aware of the priorities of God, and focusing my time on that.
Respondent #7	Mostly by using them to prompt volunteers and friends about how they are engaging in such things. As I work in ministry vocationally, I found less of the context applicable to myself.
Respondent #8	Making Life and ministry and work and being social blur has been a recurring subject for us a little bit, this really gave me something to dwell on to remember and encourage to keep it up and strive for better.
Respondent #9	Be more grateful and encouraged by paid work in light of the Kingdom, volunteering and service is essential to becoming Christ like
Respondent #10	To work or volunteer as I am working for God

8. How can you share what you have learnt with your colleagues at work or in your volunteer setting or church? (Open-ended response)

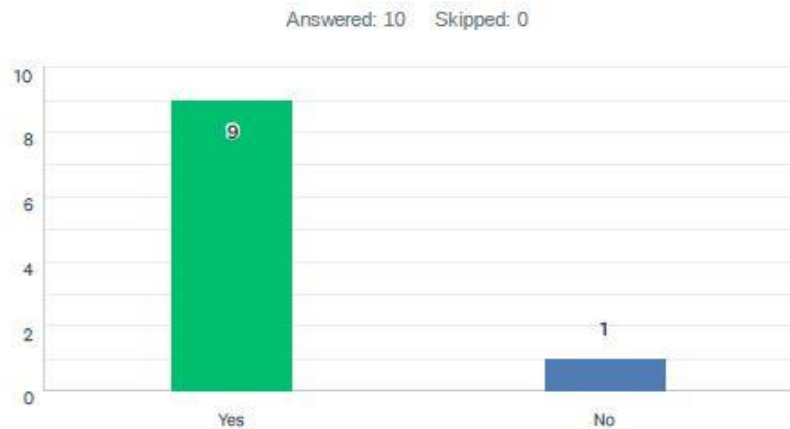
Respondent #1	I think sharing and discussing this particular program would be very helpful. It is rich in material and could form the basis of a very effective Bible study. May be very relevant for new leaders.
Respondent #2	Talking to others, listen when they have similar ideas/experiences.
Respondent #3	Talk to my friends at church to encourage them to think more proactively about how they are living out their faith.
Respondent #4	Talk about what I have learned, and I have already shared these ideas with members of my church. Also, to reinforce partnership with God. I use these terms in prayer, when praying with others when we are working together. It feels great.
Respondent #5	I can encourage others to investigate and study God's design for work. I can have a grateful attitude for being included in and co-labouring in God's work and encourage others to do so as well.
Respondent #6	In conversation, about how I spend my time, and gentle reminders to rest and read his word. In action, by living that lifestyle for myself.
Respondent #7	I'd like to be able to share this course and its content with a few of my friends, and our volunteers.
Respondent #8	Living it.
Respondent #9	Church - sermon series on work and ministry as essential to the Christian life.
Respondent #10	Encourage people to consider doing work, volunteering, and church as if you are doing it for God not ourselves.

9. How have the studies helped you develop a lifetime vision for ministry? (Open-ended response)

Respondent #1	The studies have helped me to realise that we are called to contribute in varied and unique ways given our life stages and the skills/ abilities we bring to our ministry roles in those stages.
Respondent #2	Reinforced many of my beliefs/attitudes to work/volunteering. Encouraged me to persevere even when times are tough.
Respondent #3	It's further fuelled and inspired me to keep pushing through the harder days of ministry and keep the long-term goal and God's perspective in mind
Respondent #4	My work (paid and unpaid) are all part of Gods plan for me, and to see all aspects of my life as working for the Kingdom. As stated in study two, God used Jacob, Joseph, Esther, Ruth etc to bring about His purpose, I too, am to bring about God's purpose.

Respondent #5	I am beginning to look at my current position with my ministry commitments differently. I used to think that because I wasn't working with kids directly that I wasn't having as big an impact as I used to. I now see my commitments as just as important now as it was then and look forward to the future whatever it may hold.
Respondent #6	I think the studies in this case have simply affirmed the vision I already had for my life, in terms of serving God not money in my life and work.
Respondent #7	A helpful reminder to think through and pray about such matters.
Respondent #8	Always striving to be better. Idk I'm not good with future.
Respondent #9	Plan/prepare for changes in what ministry and service looks like... time, money, wages etc.
Respondent #10	Yes, reflecting on the stages of life and how each stage gives certain wisdom.

10. Would you recommend Young Life introduce this course for other volunteers and staff?



ANSWER CHOICES	RESPONSES	
Yes	90.00%	9
No	10.00%	1
Total Respondents: 10		

Why?

Respondent #1	It is grounding, illuminating and encourages self-reflection.
Respondent #2	Give perspective on work/volunteering. Part of our Christian calling. Respect & listen to people of all ages & backgrounds. All have much to offer, all are broken, all are loved by God.

Respondent #3	It's awesome and is a very thought-provoking course that gives great perspective on ministry from a broader level than just what is relevant for doing YL.
Respondent #4	The study potentially will change attitudes and possibly change their views about their work, purpose, and involvement with YL. I believe it would be more beneficial than harm for YL volunteers and staff. I am confident it will make a change to how people view their work. But it's not their work it is God's work!! Also viewing OT people, connecting with those in the OT who fulfilled God's purpose, which is no different to our work today, well it is, but it is the work God has called us to do as He called them.
Respondent #5	This course has made a remarkable effect on me, and has changed a lot of my thinking about myself and my position in the world of employment and volunteering. I recommend it to anyone as it is not purely about serving, working or home duties but rather the holistic approach to 'work' and therefore can benefit anyone. Thank you very much Glyn and YL team.
Respondent #6	I think the concepts are good, but it needs more refinement. I would like to see more in-depth scripture study, and perhaps less questions to respond to, as they seemed a bit repetitive along the way. Each session is probably a bit too long to be useful in its current form at a leaders meeting or training weekend. But it would be a useful resource to have.
Respondent #7	I think this course would be helpful to volunteers, committee etc, but not as applicable to staff if you are working full time in ministry. It would be helpful though for those who are bi-vocational.
Respondent #8	The course sounded like it had a very target audience. It sounded like there was an expectation the reader was working and doing ministry and it was treated as separate, or at least sounded like it. I'm sure that applied to some, some work IS ministry. I don't know it just kind of created a bit of disparity in language. The content was brilliant, and still applicable, it just sounded weird (like a minor retranslation to my situation each time). I don't think it would be much of a change to sound right for a larger audience.
Respondent #9	Essential to gaining a deeper of understanding of why we serve in ministry and how to be encouraged in the process of supporting others in our ministry
Respondent #10	Often people focus on themselves and that you work or volunteer for people or an organisation rather than for God's purpose

APPENDIX I
INVITATION TO PARTICIPATE EMAIL

Email Sent 28 January 2021 to 286 people

Dear ,

Welcome to 2021 and a year that will hopefully allow us to resume the full expression of Young Life ministry to reach unchurched young people.

Over the last year I have worked on a new training module for staff and volunteers in Young Life as part of my Doctoral studies. We are now ready to test the program. The program is called ‘A Theology of Work – A Lifetime of Ministry’ and looks to help us develop a clear understanding of God’s view on work and how it helps us develop a lifelong ministry vision.

I am looking for 10-15 people who have volunteered or worked part-time in Young Life (no matter for how long or what your role) in the last 2 years and would be willing to trial the program with us. You need to be over 18 to participate.

Course Requirements

- One hour per week over four weeks beginning 15th February 2021.
- Complete the pre course and post course surveys.
- Listen to a short podcast (13-17mins) or read the script each week.
- Work through the Bible study material to answer and reflect upon the questions each week. You may like to use it as part of your regular devotional practice.

Study 1 – God at Work

Study 2 – God at Work Part 2

Study 3 – A Working Theology

Study 4 – A Lifetime Vision for Young People

As this is part of my Doctoral study program, your survey responses may be used in my thesis, but in no way will you as an individual be identified. Your responses will also help to evaluate the effectiveness and value of the course material for Young Life.

If you are willing to participate or would like more information, please email me at (email removed for privacy) or call the office on 1300 557 647.

I look forward to hearing from you as we trial this material together.

Kind regards,

Glyn Henman
CEO
Young Life Australia

APPENDIX J

WELCOME TO THE TRIAL AND WEEKLY EMAILS

Week One: Sent Monday 15 Feb 2021

Dear ,

Welcome and thank you for your willingness to help us explore and assess this new training material for Young Life and support my Doctoral studies.

The program is called ‘A Theology of Work – A Lifetime of Ministry’ and is designed to try and help us develop a clear understanding of God’s view on work and how it helps us develop a lifelong ministry vision. Work is often a love hate relationship for many of us, often because we reduce it to the context of employment. But it is much more, and our hope is this material will help to equip you for a lifetime of ministry no matter what you do in life.

Before you start the material, we ask that you fill out a pre course survey. This is important as it will help us assess how effective the material is once you have completed the course. This should take no more than five minutes. Click here to take the survey. <https://www.surveymonkey.com/r/WZH7YLY>

Course Requirements

- Approximately one hour per week.
- Complete the pre course survey. Click here to take the survey. <https://www.surveymonkey.com/r/WZH7YLY>

- Listen to a short podcast (13-17mins) or read the audio script each week.
- Work through the Bible study material to answer and reflect upon the questions each week. You may like to use it as part of your regular devotional practice across three or four days. Please take time to write some reflections for your personal development.
- Complete the post course survey in week four (link sent on the last week)

Attached Content

Each Monday you will receive an email with the material for the week.

This week's attached content is:

- Welcome letter. What you are reading now
- Theology of Work – A Lifetime of Ministry, Study 1: Bible Study
- Theology of Work – A Lifetime of Ministry, Study 1: Audio
- Theology of Work – A Lifetime of Ministry, Study 1: Audio Script

If you do not get all four attachments, please let me know immediately.

As this material is part of my Doctoral study program, your survey responses may be used in my thesis, but in no way will you as an individual be identified. Your responses will help to evaluate the effectiveness and value of the course material for Young Life as well.

If you have any questions or would like more information, please email me at (email removed for privacy) or call on (number removed for privacy).

Kind regards,
Glyn Henman

Week 2 – Sent Monday 22nd February 2021.

Dear,

Welcome to week two of our studies around A Theology of Work – A Lifetime of Ministry.

This week's attached content is:

- Theology of Work – A Lifetime of Ministry, Study 2: Bible Study
- Theology of Work – A Lifetime of Ministry, Study 2: Audio
- Theology of Work – A Lifetime of Ministry, Study 2: Audio Script

If you did not receive all three attachments, please let me know ASAP and I will get them to you.

Just a quick reminder to do the pre-course survey if you have not done that already. Here is the link again <https://www.surveymonkey.com/r/WZH7YLY>

If you have any questions or would like more information, please email me at (email removed for privacy) or call on (number removed for privacy).

Kind regards,
Glyn Henman

Week 3 – Sent Monday 1st March 2021.

Dear,

Welcome to week three of our studies around A Theology of Work – A Lifetime of Ministry.

This week's attached content is:

- Theology of Work – A Lifetime of Ministry, Study 3: Bible Study
- Theology of Work – A Lifetime of Ministry, Study 3: Audio
- Theology of Work – A Lifetime of Ministry, Study 3: Audio Script

If you did not receive all three attachments, please let me know ASAP and I will get them to you.

If you have any questions or would like more information, please email me at (email removed for privacy) or call on (number removed for privacy).

Kind regards,

Glyn Henman

Week 4 – Sent Monday 8th March 2021.

Dear,

Welcome to our fourth and final week of our studies around A Theology of Work – A Lifetime of Ministry.

This week's attached content is:

- Theology of Work – A Lifetime of Ministry, Study 4: Bible Study
- Theology of Work – A Lifetime of Ministry, Study 4: Audio
- Theology of Work – A Lifetime of Ministry, Study 4: Audio Script

If you did not receive all three attachments, please let me know ASAP and I will get them to you.

Thank you for your diligent work in completing the course with us. I am grateful for your commitment to working through the material and I pray it was helpful for you.

I now need your all-important feedback to help assess the material and hear how you have responded to it.

Here is the survey link: <https://www.surveymonkey.com/r/WJJBFLN>

The survey is only 10 questions, but I am looking for some comments which will be helpful as I assess the content. Once again you will not be identified in the survey so, please feel free to be honest about what you thought.

I will send out a follow up email next week to remind you about the survey.

If you have any questions or would like more information, please email me at (email removed for privacy) or call on (number removed for privacy).

Kind regards,

Glyn Henman

Week 5 – Sent Monday 15th March 2021.

Dear,

Once again, thank you for your diligent work in completing the course with us. I am grateful for your commitment to working with me on the material and I pray it was helpful for you in your ongoing walk with Jesus.

Your feedback is critical to help assess the material content and application. Hearing how you have responded is appreciated.

If you have not already done so, please complete the post course survey by clicking on the link: <https://www.surveymonkey.com/r/WJJBFLN>

The survey is only 10 questions, but I am looking for some thoughtful comments which will be helpful as I assess the overall content. Once again you will not be identified in the survey so, please feel free to be honest about what you thought.

If you could please try and complete the survey by this coming Friday, 19 March that would be helpful and appreciated.

If you have any questions or would like more information, please email me at (email removed for privacy) or call on (number removed for privacy).

Once again, thank you for your help.

Kind regards,

Glyn Henman

Week 6 – Sent Monday 22nd March 2021.

Hi,

Trust you have had a nice weekend.

Once again, thank you for completing the Lifetime of Ministry training course. At this stage I can see that half of those doing the course have completed the post course survey. Thank you.

If you are not one of those people, can you please complete the survey by next Monday 29th March? I have a meeting later in the week to assess the feedback and begin a review of the material.

If you have any other comments or feedback outside of the survey, please let me know.

Kind regards,

Glyn Henman

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VITA

Glyn Henman was born on August 7, 1968 in Sydney Australia. He and his wife Anne of twenty-four years continue to live in Sydney. They have two young adult daughters, Madison and Laura of whom they are very proud.

Glyn has served with Young Life Australia from 1986-1990 as a volunteer and then from 1991 to present in a vocational role and is currently the CEO, a position he has held since 2000. He has produced and develop much of the training content for Young Life Australia and has trained many volunteers and staff in Australia and Asia supporting the international network of Young Life ministries.

Glyn earned his Diploma of Biblical Studies from Moore Theological College in 2000 and a Bachelor of Ministry from Tabor College in 2010. He was enrolled in the Doctor of Ministry program in the track of Workplace Theology, Ethics and Leadership at Gordon-Conwell Theological Seminary in 2018 and expects to graduate in January 2022.